THE

APPENDIX

TO THE

CRITICAL REVIEW.

SERIES THE THIRD.

Vol. XVII. *No. V.*

Art. I.—*Kommentar über das Neue Testament, &c.*

Commentary on the New Testament. By H. E. G. Paulus. Continued from Vol. XVI. p. 479.

IN the second volume of this Commentary, of which we shall exhibit some of the principal contents in this article, the professor includes in his different sections that part of the evangelical history which is to be found in Matthew xi. 20.—xx. 16. Mark ü, 23.—x. 31. Luke vi. 1.—xviii. 30. This comprises a very important part of the ministry of Jesus, from the termination of the second passover, to the commencement of his last journey to Jerusalem.

§ xlvi. explains Matt. xii. 1—3. Mark ü, 23—28. Luke vi. 1—5. During the second passover, Jesus had become more particularly an object of persecution to the Pharisees, from the disregard which he had evinced for their peculiar dogmas, and for his apparent violations of the sabbatical rest. Jesus defends his disciples for plucking some ears of corn as they passed through a field of wheat on the sabbath; and he embraced this, as he did other similar opportunities, to vindicate the sabbath as a moral, rather than a ceremonial institution.

§ xlvii. Luke ix. 1—5. Mark vi. 7—11. According to Matthew, no interval seems to have elapsed between the choice of the twelve apostles, and their mission by Jesus. See Matthew x. 1—5. Luke determines the choice of the apostles to have happened before the sermon on the mount; but he may not have noticed their first mission, probably, because it was a mere experiment: but Matthew describes this

in almost the same words which are employed by Luke ix. 1—5, and by Mark vi. 7—11, to delineate the mission of the twelve, *by two and two*, after the second passover, which they executed with much success. That Matthew refers to a mission before the second passover, is clear, from comparing Matt. xi. 1, with Matt. x. 5. But Luke relates a later mission. Matthew seems to blend into one narrative, the mission of the twelve, and of the seventy, whom he does not name; but he enumerates some of the instructions which they received. The professor seems to think, that the choice of the twelve was preceded by a preparatory course of doctrinal and physical instruction.

'The first basis of the more confidential society of Jesus,' says the professor, 'was formed of some of his countrymen, who had already been moved by the preaching of John the baptist. Jesus places them in a situation to observe him continually, and to profit by his familiar conversation, Matt. x. 26. He then gives the twelve, (as if one deputy had been chosen for every tribe) who had been previously disciplined for the purpose, an opportunity of trying their powers by themselves. After this, we find more extensive demands for exertion; Luke ix. 1—2. (Comp. 10, and Mark vi. 30—31,) and more definite rules, Luke ix. 3—5. (Comp. Matt. x. 9—15.) Finally, Jesus appoints, as it were, a Sanhedrim for his theocracy, composed of seventy persons, of the majority of whom, no notices have been transmitted to us. Even those persons had important powers, which they practised with unexpected success. They must consequently have had sufficient preparatory instruction. If we had no other document before us, but that of Matthew, much of this historical developement of the energetic activity of Jesus would be unknown, and inexplicably obscure. Luke points out the means by which the obscurity is dissipated. How many other portions of the history are there which would emerge from a mysterious darkness, into luminous clearness, if a third, still more detailed historian, had come down to us!'

§ xlix. Matt. xiv. 1—12. Mark vi. 14—29. Luke ix. 7—9. Luke represents the attention of Herod as fixed on Jesus in the interval between the mission of the twelve, ix. 1—6, and their return, 10, and thus determines the time and the occasion of this mission.

§ l. Matt. xii. 9—13. Mark iii. 1—5. Luke vi. 6—10. When Jesus returned to Galilee, the Pharisees, who had insinuated themselves among his companions, endeavoured to render him hated by the superstitious multitude, who were accustomed to their traditions, as a contemner of the sabbath. In the synagogue, (which was probably at Tiberias, a celebrated resort of the Rabbins) a man with a withered hand af-

forded Jesus an opportunity of exciting the attention of the people to one of the important truths, which he so often, and so industriously impressed, that *no good work, which can be done on the sabbath, ought to be put off to any other day.* The professor thinks that the hand of the person, who is mentioned in this section, had not suffered an actual paralysis, but was affected only with a temporary cramp, or torpor, which the physical ignorance of the Jews ascribed to a *drying up of the juices*, though it was probably owing only to an impeded circulation, or some occasional defect of nervous or muscular excitement. The professor refers to 1 Kings, xiii. 4—6. The professor therefore supposes, that this cure was not considered by the spectators as any thing miraculous or supernatural, and was not related by the historian to impress this conviction, but only to show the contempt which Jesus evinced for the mummery of the Pharisaic superstitions. Jesus, says Paulus, employed the means which were usual in such cases, but he employed them on the sabbath, when neither the patient nor his friend would have dared to apply them.

§ li. Matt. xii. 14—21. Mark iii. 6—12. Luke vi. 11, (17—19.) We shall not make any extracts from this section, but pass on to § lii. Matt. xii. 22—37; Mark iii. 20—30; Luke xi. 14—23. The cure, which is here related of a dæmoniac, who was blind and dumb, is, without doubt, as the professor remarks, one of the most striking of the kind. This comes to the ears of the Pharisees, (ακουσαντες, Matt. xii. 24.) They hasten to stifle the emotions of wonder which it excited. Jesus returns to the place where he had healed the man with a withered hand, probably, because the multitude who had assembled on his account, and his expectation of the return of the twelve, prevented him from removing to a greater distance. Here, as soon as he meets his adversaries again, in the presence of the people, he clearly shows the absurdity of a calumny which was industriously propagated to discredit his character and doctrine. The malady itself was ascribed to a dæmon, both by the people and the Pharisees; and Luke calls the dæmon itself κωφον, dumb.

'What can this mean,' says the professor, 'but that the sick man believed himself to be possessed by a dæmon, who forbad him the use of speech? We may easily imagine a case of insanity, in which such a conviction should get possession of the unfortunate. The cure of a patient of this species, would be instantaneous, according to the description of Luke. The person will venture to make use of his organs, the moment he believes that the dæmon is expelled; and no species of cure excited the astonishment of the multitude, so much as the supposed subjection of the dæmon.'

'According to Matthew, this dæmoniac was blind. But this defect was not ascribed to the dæmon; and hence Luke speaks only of the *dumbness* of the dæmoniac; the blindness had no influence in exciting the calumny which ensued. The species, and the degree of the malady, are unknown. Jesus healed it, as in many other instances. But the removal of this did not excite such a strong sensation, as the expulsion of the dæmon. And, it was this impression on the public mind, which led to conclusions favourable to the messiahship of Jesus, (Matt. xii. 23.) that his Pharisaic adversaries found it necessary rapidly to labour to counteract.'

Jesus says nothing definite against the Pharisaic and popular prejudice respecting the agency of dæmons. The allusion to other exorcists, Matt. x. 27; Luke xi. 14, seems to admit the reality.

'And these supposed, according to the antient theory of magic, the reality of a dæmoniacal influence.'

Does not Jesus assign a cause to the malady which accords with the inference of the spectators? Does not the New Testament suppose a kingdom of Satan as of a real spiritual existence? Does not Jesus ascribe certain diseases to the residence and operation of dæmons in the human body? When, on this occasion, he was directly accused of a collusion with the malicious authors of these diseases, does he attack the prejudice at the root, and expose the idea of dæmoniacal interposition, as the chimera of a diseased imagination? Might he not thus at once have silenced the objections of the Pharisees? And, as he refused to do this, are we to suppose that he assented to the general supposition of a dæmoniacal agency? Had Jesus endeavoured to subvert the vulgar theory of dæmoniacal possession, would the multitude have coincided with his decisions as the voice of truth? Perhaps the prejudice itself would have been only the more firmly established, and his sphere of useful instruction only the more abridged.

§ liii. Matt. xii. 38—45. Luke xi. (16) 29—31. 24—26. Here the professor places Matt. xii. 40, in a parenthesis; as that verse seems an interruption between the το σημειον Ιωνα, and the το κηρυγμα Ιωνα, and is, probably, a gloss on the words of Jesus, which would naturally suggest itself to the writer after the resurrection. Luke makes no allusion to the temporary immersion of Jonah in the stomach of the whale; and it was not this event, whether it be an historical fact, or a poetical fiction, which made Jonah a *sign* to the Ninevites, or which afforded any proof to them, that he was commissioned by the Deity to denounce the severest judgments against the impenitent capital. But it was the *preaching* of Jonah which was the

the *sign* of the divine spirit, which animated the prophet; and it was this *sign*, and not the marvellous escape from the body of the whale, which occasioned the repentance of the Ninevites. Thus, Jesus himself says, that 'the men of Nineveh repented on the *preaching* of Jonah.' The parallel, therefore, which Jesus at this time drew between himself and Jonah, referred not to his resurrection, which had not yet taken place, but to his *teaching*. He, as well as Jonah, was a preacher of righteousness, to a corrupt and vitiated people; and it was the hallowed doctrine, which Jesus taught, which was to the Jews, as the preaching of Jonah was to the Ninevites, a *sign* or proof that what he taught, was agreeable to the will of the Deity. But the teaching of Jesus carried with it stronger marks of a divine impress, than that of Jonah; but, notwithstanding this, the Ninevites evinced less obduracy than the Jews; for, the former paid a due regard to the injunctions of Jonah, but '*a greater than Jonah*' preached in vain to the Jews.

§ liv. Luke ix. 33—36. Luke viii. 16—18. Mark iv. 21—25. § lv. Luke xi. 27—28. § lvi. Matt. xii. 46—50. Mark iii. 21, and 31—35. Luke viii. 19—21. § lvii. Luke xi. 37—54. We pass these four sections without any observation. We now come to § lviii. Luke xi. 53—xii. 59. The professor well remarks, that this whole discourse is not only so connected, but so individualised, that it must, in all the essential points, have been spoken in the given circumstances; and this is confirmed by the striking particular, in the beginning, xii. 1. Since he was at Tiberias, Jesus had seen too much reason to inveigh against the Pharisees, and to anticipate the most dreadful ills from their resentment. Accordingly, he now seems, for the first time, to have said to his disciples 'Προσεχετε απο της ζυμης, beware of the leaven, &c.' (The same words occur for the second time, in a later period of the history, Matt. xvi. 6. Mark viii. 15.) The interruption of the person, verse 13, who wished Jesus to exert his theocratical power against his brother, who had seized his inheritance; and of Peter, verse 41, who had returned from his mission with the twelve, and who appears at this time to have become acquainted with the difference between *general* and special, or *local* parables, tend still more to individualise the speech. Even the recurrence of the mind of the speaker, verse 10, to the blasphemy against the holy spirit, on which he had spoken at length, but a short time before, Matt. xii. 31. ff. is very characteristic of the chronological relation of the discourse.

§ lix. Luke xiii. 1—9. This section is expressly, xii. 1, contemporaneous with the preceding. The destruction of some Galilean peasants by the Roman governor, leads Jesus

to remark, that neither this, nor a similar misfortune in the tower of Siloam, ought to be considered as a judgment of God, on the particular transgressions of those individuals. But the whole nation would be more and more exposed to similar calamities, if they did not strenuously commence the improvement of their moral habits, and thus place themselves in a better political situation. This constituted the theme on which the antient prophets of the Hebrews so constantly and so forcibly dwelt.

§ lx. Matt. xiii. 1—52. Mark iv. 1—34. (exc. 21—25.) Luke viii. 4—15; xiii. 18—21. On the day on which the relations of Jesus had sought him among the multitude, Matthew expressly says, that Jesus went out of the house, in which he appears, from the accounts in Luke, to have cautioned his disciples against the hypocrisy of the Pharisees, &c. to the sea-side. This probably happened in the evening, Luke xii. 54. The surrounding scenery brought many images to his view, some of which he embodied in the parables which he appears then to have successively delivered. These parables would make a strong and sensible impression on the mind, and would be remembered, even though they were not immediately understood.

Six of these parables, (the professor says seven) have been preserved; with three (Matt. xiii. 44—47) which appear to have been spoken in order to exercise the sagacity of the disciples.

§ lxi. Matt. xiii. 53—58. Mark vi. 1—6. After these parables, on which the professor commented at large in the preceding section, Matthew describes a new journey of Jesus to Nazareth. His mother and kindred, had lately been dismissed, without speaking to him; and this circumstance may have induced Jesus to pay them a visit at their own home, to convince them of his sanity, and his messiahship, of which it appears that some doubts had arisen in their minds. In this section, the professor attempts to shew, that Mark is the epitomist of Matthew and of Luke, and he supports the hypothesis in this, and in other places, with considerable sagacity.

§ lxii. Luke xiii. 10—21. Jesus appears to have seized every opportunity of opposing the superstitious austerity of the Pharisees, in the observance of the sabbath. The woman who is mentioned in this part of the gospel, is said to have had '*a spirit of infirmity*,' for eighteen years, which was ascribed to the torturing influence of some invisible fiend, (verse 16, ὁ Σατανᾶς.)

' It appeared to herself, and to others as if the devil kept her bound and bent together, (Comp. verse 16, δῆσεν, &c. and verse 12,

απολιλυσαι, &c.) The presence of the Messiah, as soon as he clearly interests himself in her recovery, liberates her from the distressing hallucination and feeling, so that she again dares to walk erect, and this volition is followed by the capacity.'

The professor leaves it to others to determine whether Jesus, in the words ην εδησεν ὁ Σατανας, verse 16, spoke his own sentiments, or only accommodated his language to the popular idiom of the Jews. The professor seems to regard it as certain, that the infirmity of the woman was ascribed to the influence of a spirit on her body and her mind. The *spirit of infirmity*, he explains as a mental depression, a species of *melancholy*, or *hysteria*. In the opinion, which at that time was entertained of the fact, the belief in a dæmon of disease, a *spir. hypochondriæ* was undoubtedly united with that of the turbid distraction of the spirit of the individual, as in 1 Sam. xvi. 14—15, (ιδου δη πνευμα πονηρον απο κυριου πνιγει σε.) According to this passage, and to the whole art of interpreting internal diseases, whether mental or corporeal, which was practised by antiquity, the causes of the malady were placed in the *spirit*, and in the operation of other spirits, on that of the person. But while, in the old Hebrew scriptures, the evil was imputed to God, either immediately, or through the agency of obedient spirits, some rebellious spirit was, in a later period, the reputed cause.—Luke iv. 33.

§ lxiii. Matt. xiv. 13—22. Mark vi. 30—45. Luke ix. 10—17. (John vi. 1—15.) This section relates to the feeding of five thousand persons, besides women and children, with five barley loaves, and two small fishes. The professor pursues the same *profane* method of accounting for this miracle, as he had practised in the preceding, and as he continues to practise in the subsequent. He endeavours to resolve it into a natural fact, agreeable to the laws of nature, and the ordinary proceedings of providence. In the first place, the professor directly affirms that

'In the relations of the four evangelists, it is *never once said*, that Jesus *multiplied* the supply of food. He who discerns not this in the evangelical relation, has at least more reason to support him, than he who, to the grateful benediction of Jesus, (ευλογησε, ευχαριστησε) which was at that time pronounced by every father of a family, previous to the distribution of the meat, should make this gratuitous addition, "he gave thanks on the occasion; he brake the bread, gave it to his disciples, *and multiplied it by an invisible process.*" This adventitious idea rests on the supposition that the event cannot be explained in any other way.'

The professor refers to 2 Kings, iv. 41—44, to shew

that the belief in such wonderful multiplication of food, was not uncommon among the Jews.* He proceeds:

'It is certain that, if the people, or at least the apostles, who were the distributors of the food, had at this moment *observed* a multiplication of the bread and the fish, a general astonishment, (not merely such a sensation of regard for the beneficent Jesus, as is indicated in John vi. 14—15,) would have been the first emotion that was felt, and which could not have been so entirely passed over in silence by Matthew, who was an eye-witness of the occurrence.'

The professor says, that the sensations of the spectator would have borne a resemblance to those which Ovid paints, Metamorph. viii. 679.

'Interea quoties haustum cratera repleri,
Sponte sua per seque vident succrescere vina,
Attoniti novitate pavent, manibusque supinis,
Concipiunt, Baucisque preces timidusque Philemon.'

'But I think,' says the professor, 'that, on the common hypotheses, we shall find it impossible to explain the *oblivion of this miraculous multiplication* of food, which we find soon after, and which is mentioned by the evangelists, without any mark of surprise or reprehension. In Matt. xv. 32. ff. we find four thousand men, besides women and children, with Jesus, in an uncultivated tract of country. Jesus tells the apostles that he is unwilling to send this multitude away hungry to their several homes: but the apostles, instead of thinking of the *recent multiplication* of a smaller stock of provisions than they then had, instead of testifying their trust in Jesus, and their desire again to behold the mysterious operation which they had lately seen, say to him, on the contrary, a second time; Whence can we obtain bread enough in the desert to satisfy such a multitude? though the number was less than in the previous instance.'

'If they had been eye-witnesses of the manner in which Jesus had recently multiplied the five loaves, how could it have been possible, that, as soon as he made an entirely similar proposal,

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* Ioma, fol. 39, 1. Tempore Simeon's justi ignis altaris ardebat totum diem, cum nonnisi duo titiones mane imponerentur; post ejus mortem ita languebat, ut cogerentur per totum diem ligna sufficere. Tempore Simeonis justi benedictio erat super duos panes pentecostales, et super 12, panes προθεσεως, ut singuli sacerdotes, qui pro rata parte acciperent *quantitatem divæ*, ad satietatem comederent, immo ut adhuc reliquiæ superessent.——Bereschit xi. R. Elieser dixit: Aliquando accendi lumen nocte sabbati et reperi illud in fine sabbati accensum nec quidquam imminutum. (Wetst.)

they should not have answered: "It is true we have but a scanty supply of bread, but thou, Lord! will certainly render our seven loaves, and our few fishes, in the same way, sufficient for four thousand persons, as a still smaller quantity, (five loaves, and two small fishes) was recently made sufficient for a greater number of persons by thy energy, and that of God!'

'But, according to the evangelists, not a word of this kind was mentioned. The mental associations of the apostles must have stagnated in the apathy of dullness, and their memory must have been a perfect nullity, if, in a situation, where the most astonishing miracle was performed before their eyes, only a few months before, the most striking analogies recalled no recollection of such an extraordinary event.'

Though Jesus has often occasion to reprove the want of sagacity in the apostles, (see Mark viii. 15. ff.) yet the professor thinks that their memory, and their power of association, could not have been so weak as this narrative would leave us to suppose. The following is the way in which the professor endeavours to account for the miracle, or, in other words, in which he resolves it into a natural occurrence. We do not believe that our readers will deem it satisfactory; but as the scriptures have told them to examine all things, and to adhere only to that which is true, we do not think that we shall do them any disservice by translating the following extract from this learned and ingenious, but heretical, and perhaps often fanciful commentary, as an exercise for their intellectual discrimination.

'In the time immediately preceding and succeeding the passover, (the passover was now nigh as we learn from John vi. 4,) the persons who travelled in caravans, to, or from, the capital, might naturally be induced to go a little out of their way by the Messiah-celebrity, and beneficent cures of Jesus. Thus, he might be attended for several days by a concourse of several thousand persons, with their wives and children, (not infants, but youths of that age which he was when he accompanied Mary and Joseph to Jerusalem.) Discourses like that of the sermon on the mount, and the remedies which he ministered to their sick, made the time pass swiftly and inconsciously away. That some of these persons, (e. g. Matt. xv. 32,) should not have eaten for three days, would be another miracle. The paschal caravans, like others, carried with them meat and drink, on camels, and in baskets. But, first, during the preaching and healing of Jesus, they did not allow themselves time for a regular repast, as we learn from Mark vi. 31, to have been sometimes the case with the companions of Jesus themselves. And 2d, Jesus, full of sympathy and tenderness, might have been apprehensive lest long abstinence should cause some of them to faint. These

persons, especially if none of the company made a regular repast, might not have found it easy to have obtained any thing from those who were better provided, and might have suffered the reality of want, if they had first gone into the neighbouring villages to seek for food. Besides, 3d, it was not consistent with the characteristic manners of the East, that he should see his friends around him, without eating with them, though it were only bread and salt. These three circumstances appear to have been united, when Jesus towards the evening, while he wished to separate himself from the surrounding throng, could not bear to see the people depart till they had taken an hospitable meal. His first wish is, that his disciples should provide and purchase what would be necessary on the occasion. But they inform him that they are not sufficiently prepared for such an undertaking; and this assurance shews, agreeably to the character of the persons, that there was no secret preparation, no fraudulent collusion. Jesus now proceeds to do what best suits the circumstances of the case;—what wisdom and humanity suggest. He who has only little to give, may often effect much with that little. Jesus orders the multitude to sit down: that is, he causes them for the first time, to take a regular repast before they go away. As soon as this order was obeyed, he, who was better provided, could not suffer him who was in want to sit near him, without communicating a part of what he had. The spirit of hospitality is carried so far in the East, that any one who meets another when he is eating, is heartily welcome to sit down without ceremony, and partake of the fare. (Jahn Bibl. Archaeol. II. vol. p. 228, § 174.) "But more, as soon as Jesus himself made a generous distribution of his little store, he set an example which could not fail to operate on every one who had any supplies to communicate.' 'The multitudes immediately recline on the grass, in parties of fifty and a hundred. This cannot be otherwise explained, than with the view, that out of the little which he had to give, *all, if not individually, at least collectively, should be his guests, and partakers of his hospitality.*'

'After having thus arranged the multitude, in order to facilitate a social repast, he rises up like the master of the house, and, according to the custom of the Jews, with his eyes lifted up to heaven, pronounces a solemn thanksgiving, and then orders the broken bread, placed in the usual travelling baskets, to be distributed to the scattered groups. The event shows that each group *collectively* took a portion, but with a modest, hesitating diffidence. It was not the quantity, but the giver, which imparted the value to the gift. They took also of the fish, as much as they wished (ὅσον ἤθελον, John vi. 11.) In this case, a concourse of persons, who respected the character of Jesus, would take only a morsel proportionate to what the quantity would permit. That such a person should invite them to partake of all that he had, would be to them better than a feast. "See," they probably said, "the great prophet, the king of Israel, himself, shares with us all that he has. This is such a king, as we, who are sheep without a shepherd,

(Mark vi. 34,) have not long known." Such must have been the general sentiment of the multitude. And thus, "all ate and were satisfied."—"Thus, was a general regular repast occasioned; a meal in which all had as much as they desired. The *example* of Jesus rendered the usual distributions of hospitality, which are so common among the natives of the east, still more general. While any were left eating, or while any appeared who had nothing to eat, Jesus ordered the twelve to go round with their baskets, and offer them what they wanted. At last the eating ceases, and Jesus here gives out that he has accomplished his object of satisfying all. The people had not entirely emptied his baskets, and no hungry person was left; for, if there had been, he would have had recourse to the baskets of the apostles. Rejoiced at having done so much with such slender means, he says to the carriers, some fragments are left in the baskets which you carried round to the multitude, shoot them together in a heap, that nothing may be lost. In proportion as those who had eaten, were the more rejoiced, they were the more ready to consider this action of Jesus as a sign of his theocratical energy. Many exclaimed, "this is certainly the long expected, inspired teacher of the Deity. Though he is such a great personage, yet, instead of despising us as the *people of the earth*, he shares his last morsel with us. Arise! let us make him our king." But Jesus would not consent to be the king of those who only wished to share with him the spoils and the triumphs of war. He withdrew himself from the compulsory (ἁρπαζειν) importunities of the multitude, and takes the next opportunity, (John vi. 26) to explain how well he knew, that many sought his regard, not because they discerned the meaning which that particular mode of action was intended to express, but merely because he had afforded them an opportunity of gratifying their appetites. But the meaning which Jesus designed to impress, was, that, as he had shared his perishable bread, even to the last morsel, he was eager to impart to them all the spiritual nutriment of which he was possessed. They should exhibit as much ardour to profit by his doctrine, (John vii. 33—51.) as to enjoy his corporeal food. After the second repast, (Matt. xv. 32—38.) which may be easily explained in the same manner as the preceding, Jesus makes another seasonable application of the event, as we are often wont to employ actions as σημεια, or to explain them as significant in a variety of ways. When his disciples, soon after this, cross the sea, without taking more than one loaf with them in the ship, (Mark viii. 14.) he cautioned them against the leaven of the Pharisees, but was very much misunderstood, as if he had made some allusion to their want of bread. How can you suppose, says he, when you have one loaf, and have only a short way to pass to Genesaret, that you have not bread enough? Remember into how many pieces you divided such a quantity of bread, in two recent instances, when you distributed them among the multitude. In the first instance, you carried about five (larger) loaves, divided into twelve baskets, and in the second, seven loaves, cut in pieces, in seven baskets. Do you not

see then, that even one loaf, divided among us on board the vessel, will suffice till we reach the end of our voyage; and that I could not intend to speak in a literal sense of the leaven of the Pharisees?'.

Whatever may be thought of the *ingenuity* which professor Paulus has displayed in his commentary on this occurrence, we must add, that many parts of it appear to us very prolix and dull. It abounds with weak and superfluous remarks; such as are often found in the theology, as well as the philology of the German school. Thiesse, in the Remarks zu seiner Ubers. des Luk, p. 433, gives the following brief account of the occurrence on which professor Paulus has so diffusely expatiated.

'He took the five loaves, &c. and distributed them as œconomically as the circumstances rendered necessary. "He broke them, &c." More than there was he could not give. "They all ate and were satisfied," though not all by the five loaves and the two fishes. This is not even here asserted. Twelve baskets were filled with the fragments which they left. Here it is evident, that the people themselves had a supply of food among them, and that some of them were largely provided. Perhaps the disciples of Jesus had reserved that provision for themselves. But he took this opportunity to teach them how sweet it is to divide our bread with the hungry, even when we ourselves are not sufficiently secured against future want.'

§ lxiv. Matt. xiv. 23—36. Mark vi. 45—55. (John vi. 16—25.) The question which is agitated in this section, turns principally on the ambiguity of a particle; and, according as that particle is interpreted, the fact which is recorded in the above chapters of the evangelists, must be deemed either a supernatural, or a natural occurrence. Are the words απηλθε προς αυτους ὁ Ιησους περιπατων επι της θαλασσης, to be interpreted as the words in John xxi. 1. εφανερωσεν εαυτον ὁ Ιησους επι της θαλασσης της τιβεριαδος? The expression εφανερ. εαυτ. επι της θαλασσης, in the last passage, is found to be analogous to εστη εις τον αιγιαλον, in verse 4. The passage therefore in John vi. 19. περιπατουντα επι της θαλασσης, ought, according to this interpretation, to be rendered walking on the sea-shore, or by the sea-side. Thus, in the Septuagint. Basil. 4. cap. 2. v. 7. εστησαν επι τω Ιορδανη, means, *they stood on the banks of the Jordan.* See Dan. viii. 2. Πορευεσθαι ως επι την θαλασσαν, is *to proceed towards the sea, to make for the sea,* as if with a view of crossing it. Επιθαλασσιος means *on the sea-side, situated on the coast.* If επι της θαλασσης, be construed on the sea-shore, or by the sea-side, the supposed miracle would, in this case, as the professor con-

tends, resolve itself into a natural fact. This is a question which must be settled by the nice discrimination of philologists. But professor Paulus further asks:

'For what rational purpose could Jesus walk upon the sea? Was it to excite immoderate astonishment? Certainly not! It was totally opposite to the character of Jesus, to do any thing for show, or for a sort of theatrical effect. But it may be said that he took the nearest way across the waters, to succour his desponding disciples. Not so; for Mark tells us, (vi. 48.) that he intended to pass by them. He could not therefore wish to be observed. And, for what rational purpose could he permit Peter also to walk upon the sea? Was it to prove that the omnipotence of the Deity could support him even in such extremity of danger? But the danger was wantonly provoked, and must be reckoned among those *temptations* of the Deity, which Jesus reproved in Matt. iv. 6—7.'

After feeding the five thousand persons, Jesus having sent his disciples on board ship, to proceed to Bethsaida, endeavoured to dismiss the multitude in an orderly manner, to their homes, (Mark vii. 45—46.) Before he retired to a neighbouring mountain, he indulged in solitude his own pious meditations. When the evening came on, Jesus saw (ιδων, Mark vi. 48.) the vessel in which his disciples had embarked, carried out to sea, and struggling with an adverse wind.

'Jesus did not follow the ship soon enough to an anchoring place, where he might have been taken on-board; and it was dark when he had not come to the disciples, as they appear to have expected, (John vi. 17.) They continued rowing with great difficulty, while Jesus remained on the mountain in religious musing, till the fourth quarter of the night. In this whole space of from eight to nine hours, those on board, who generally kept near the shore, but always in stormy weather, had not proceeded more than twenty-five or thirty stadia, or between two or three miles. The waves, agitated by the wind, appear to have run very high, John vi. 18.'

'Jesus met the ship at the above-mentioned distance, but, instead of stopping, as Mark vi. 48. expressly observes, he *intended to pass on*, and probably to continue his journey along the shore. But he was discerned by those in the ship, *walking*, (επι την θαλασσαν, Matt. xiv. 26.) *towards the sea, on the sea-shore*, or *by the sea-side*, (περιπατουντα επι της θαλασσης, Mark and John.) The disciples mistake the figure which they saw for a spectre; perhaps for some evil spirit, who had raised the storm. They cry out for fear, Matt. xiv. 26. They all saw him, and were agitated with alarm, Mark vi. 50. On account of this unforeseen circumstance, Jesus did not pass by as he had intended, (ηθελε παρελθειν, Mark.)'

But he spoke to them in his well-known voice and dispelled their fears.

'Upon this (according to Matthew (xiv. 28—31) who alone relates the fact, which, from its singularity it is remarkable that John, who was present, should omit.) Peter says to Jesus, 'Lord, if it be thou, do but issue thy command for me to come to thee upon the water; (he wishes, just as in John xxi. 7. to be as soon as possible with Jesus.) Jesus tells him to come. Peter accordingly going round* the ship to find the most convenient place to descend and cross over to Jesus—without doubt,' says the professor, '*swimming* as in John xxi. 8. But as he is *swimming* to reach the shore amid the tempestuous commotion of the wind and surge, his fears are excited, and beginning to sink, he calls out to Jesus, Lord! help! Jesus, stretching out his hand, caught hold of that of Peter, and rescued him from the breakers on the beach, but at the same time reproved him for the want of that faith, which would produce greater presence of mind in a perilous situation.'

The professor says a great deal more on this subject than we have either space or inclination to extract. We have produced enough to satisfy the curious, and we have furnished ample opportunity for the defenders of the faith to come forward with their arguments, and lay prostrate at their feet this subtle gainsayer of supernatural events.

§ lxv. Matt. xv, 1—20. Mark vii. 1—23. Jesus exposes the hypocrisy of the Pharisees with energetic indignation. § lxvi. Matt. xv. 21—28. Mark vii. 24—29. Jesus heals the daughter of a Helleno-Syro-Phœnician woman. The conduct of Jesus to this humble suppliant appears, at first sight, to have been rather insensate, and austere. The afflicted mother who, though a heathen, seems to have reposed an unhesitating confidence in the power of Jesus over dæmons, forces her way into the house into which he had withdrawn on the borders of the ancient Phœnicia, and where he had wished to remain unknown (λαθειν). She falls at the feet of Jesus and implores his beneficent aid; Help me, Lord!—It is not right, says he, to throw to dogs in the street, the benefits which were designed for the children of the family. Here professor Paulus well remarks that he, who wishes to try the disposition of another often affects an air of severity. This consideration should not be forgotten when the unplea-

* In Matt. xiv. 29. the professor remarks that there is a *hysteron proteron* in the words καταβας απο του πλοιου περιεπατησεν, as in *moriamur* et in media arma ruamus, which paints the confused impatience of the mind. The order of the construction is—περιεπατησεν καταβας, απο του πλοιου. He walked up and down the ship, perhaps watching the recess of the wave. For the sea run high, and the ship was near the shore.

sant κυναρια strikes our ears. The answer of the woman comes home to the heart; 'Yes, Lord, but even the dogs are not denied the crumbs which the children drop under the table.'

'This, at once,' says the professor, 'determined Jesus. The confidence that was impressed, renders the cure of the dæmoniac certain. Where the mother so unhesitatingly hopes, the effect on the daughter was foreseen, (as in Mark ix. 23, 24, Jesus infers the expectations of the afflicted son from the declarations of the father!) When the mother went home, her daughter lay quietly on the bed. The paroxysm had ceased, the conclusion was that the dæmon was expelled.'

§ lxvii. Matt. xv. 29—31. Mark vii. 31—37. Mark relates the cure of a man who, on account of some obstruction in the organs of hearing, had lost the power of distinct articulation; he must, according to the narrative, formerly have spoken; and consequently the obstruction must have been of more recent origin. It is said that Jesus taking him apart from the multitude, put his fingers in his ears, and touched his tongue, as the professor seems to suppose, with some particular preparation.

'What is not mentioned; but Mark here, as in vi. 13, does not countenance the opinion that the cure was performed by *a mere word*. From the circumstances which have been transmitted to us, the mode of cure cannot be satisfactorily explained. But we see enough to tell that it is not so inexplicable as it would have been, if it had been performed without any actual external application. The whole interest of the spectators seems to have been so much concentrated in the success, and so little in the explanation of the fact, that they either disregard the casual circumstances altogether, or observe them with little discrimination, and relate them with less. Jesus united, 1st. the pious use of possible remedies, (Mark vii. 33.) with, 2d. a religious confidence that there is nothing good in nature, which does not proceed from the father in heaven. (Mark vii. 34.) With both he blends a devout feeling which is remote from the extravagance of enthusiasm. The first when taken by itself, is the view of naturalism;—he who considers the second as the only cause, mingles superstition with his supernaturalism. To avoid either of these extremes, and to unite what is true in both, constitutes the golden mean of *pure supernaturalism*, which does not attempt to explain *any thing merely* from the operations of inconscious nature, but which does not, at the same time, totally reject natural means, in order to find an explanation in the mere volition of the deity. He consequently assumes not only that nature which has its basis in the deity, but also that hallowed volition of the deity himself, which is above nature, as the principle of explanation.'

We believe that few of our readers will think these remarks a sufficient apology for the rejection of all which is properly

called miraculous influence in the promulgation of christianity.

§ lxviii. Matt. xv. 32—38. Mark viii. 1.—9. What the author said in § lxiii. he applies to the above. § lxix. Matt. xv. 39.—xvi. 12. Mark viii. 10—21. § lxx. Luke xiii. 22.—30. § lxxi. Luke xiii. 31—35. The professor makes some very acute and ingenious remarks on the answer which Jesus gives to some Pharisees, who, with the subtlety of affected concern for his safety, advised him to remove to a distance, in order to avoid the sanguinary designs of Herod Antipas on his life. The words of Jesus are a forcible and cutting irony. It is hardly possible, says Jesus, that an inspired teacher of righteousness should be put to death any where but in your holy town. This is followed by a natural burst of simple, pathetic, and patriotic eloquence. ——On the words in Luke xiii. 35. 'ευλογημενος, &c." 'blessed is he who cometh in the name of the lord;' the professor remarks that they are part of the well-known song which was used at the Jewish feasts. The song itself was an animating invitation to the pious visitants, and a demonstration of joy when the caravans entered the city. 'Happy is he who visits the feast in the name of the lord, or, as the lord directs. As great festivals in modern times are ushered in by the ringing of bells, so they were among the Jews of old, by the singing of psalms.

§ lxxii. Luke xiv. 1—24. On v. 4 the professor remarks. 'If the water (of the hydropic patient here mentioned) were merely an accumulation in the exterior parts from the atony of the skin, it might have been easily drawn off, or removed by internal remedies. We have no ground to believe that it was a confirmed dropsy.' § lxxiii. Luke xiv. 25—35. § lxxiv. Luke xv. 1.—32. § lxxv. Luke xvi. 1. 31. On v. 31. ('*If they regard not Moses and the prophets, they will not be persuaded*' to repent, to reform their disposition, and their habits, though one rose from the dead;') the professor remarks with his accustomed temerity that:

'the actual immediate reappearance of a dead person *does not afford a more satisfactory proof how men ought to act, than the knowledge which they may obtain of the will of God as soon as they make it the subject of serious consideration.*——Now, could he, *who laid so little stress on miracles as the ground work of conviction*, have founded on miracles the conviction of his messiahship and his doctrine? Besides the opinion that the appearance of a dead person is less energetically convincing, so as to amend the heart and life, than the substance of the law of Moses, and of the moral deductions of the prophets is metaphysically correct. It is founded in the nature of things. If a departed soul were to reappear, it would be much more difficult to prove than the subject of a doctrine which pro-

fesses to pass as the will of God. For it would not be sufficient merely to ascertain the *fact* of the appearance while the *cause* of it must always rest on the uncertainty of conjecture.'

§ lxxvi. Mark viii. 22—26. This section contains one of the few relations which are found exclusively in the gospel of Mark.

'His attention,' says the professor, 'to certain *means*, which Jesus employed in his cures, appears to have induced him to preserve this tradition or anecdote, which he may indeed himself have heard from the person who was healed or from some of his acquaintance. Had not Mark borrowed most of his relations of cures from Matthew, and from Luke, whose authorities seldom found it necessary to touch on the art and method of the cure, we should have had a more circumstantial relation of those proximate causes, which, at the time, were generally considered as unimportant, since it was sufficient for the immediate purpose for which the cures themselves were designed,—the recommendation of the doctrine of Jesus, to pass directly, without any intermediate stages of causation, to the ultimate cause—the attention of the Deity to the wishes of a holy man, John ix. 33.—And, though the delineation on other occasions, of such circumstances as Mark has preserved in this and in some other passages, would be far from entirely unravelling the mystery of the event, yet they would at least——as in the data with which we are here furnished, and which are clearly nothing more than what the blind man himself might have remarked—establish the historical certainty that many other *means*, than the mere word of Jesus, were preparatory to the cure. Here and there we may discover a trace how the previous means were connected, as cause and effect, with the event.'

§ lxxvii. Matt. xvi. 19—28. Mark viii. 27—ix. 1. Luke ix. 18—27. The professor says that the 21st verse of Matt. xvi. in this section, and all the parallel passages are abbreviated speeches, and not the '*ipsissima verba*' of Jesus; and he adds that the abbreviation has at the same time, been preceded by an (involuntary) alteration of the thought.

'Jesus,' says he, 'cannot have spoken of his being put to death as a definite fact, when it was not at that time determined; he can have employed only general expressions. His next journey to Jerusalem was at the time of the encaenia, John x. 22, when indeed his personal safety became more imminently endangered, x. 31—39, xi. 16; but when his judicial murder was not yet decreed by a majority of the Sanhedrim. His meaning therefore in the words ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλ. and in similar expressions at a later period, must be generally understood as implying that he must go, as often as possible, where he had an opportunity of exerting the

influence of his ministry on the majority of the nation, even though at the peril of persecution, or of death. In the same manner Jesus cannot have spoken this *definitively* of his approaching corporeal resurrection on the third day. For the evangelists often assure us that the apostles themselves neither knew nor expected his resurrection from the dead *till after the event.* If Jesus had previously said to them not in indefinite and figurative, but in determinate and literal terms; 'on the third day I shall rise in my present corporeal form from the dead,' how would it have been possible that, after his crucifixion, they should not, on the third day, have once thought of his resurrection from the dead? But nothing of the kind ever occurs to them between his death and resurrection. Not merely the women make preparations for embalming the body Luke xx v. 1, which would have been very superfluous if they had expected to see him alive again on the third day; but even when they do not find him in the grave, it is far from their first thought that his resurrection had happened as he had foretold;—they recur rather to any supposition than to this;—they imagine that the body has been removed, (John xx. 2. 15.) and even that it has been stolen. ident. 13.'

The professor makes many other remarks, in which he contends that the disciples had conceived no previous idea, and entertained no hope of a corporeal resurrection; that Jesus had never spoken to them of a corporeal resurrection; that, if he had they could not have mistaken his meaning; and that in his last discourses, when he makes every effort to animate and to solace his perplexed and despónding friends, he omits what would have furnished the strongest inducement to courage and to hope; a distinct and determinate declaration that, after three days, he shall be with them alive again. The professor thinks that Jesus in John xiv. 18. &c. where he says, 'I will not leave you fatherless, I will come to you,' &c. alludes merely to a reunion with his disciples in the eternal regions of serenity and bliss.' Thus he supposes Jesus to have been deeply impressed himself with the reality of a future state, and with the truth of the immortality of the soul, and strenuously to have endeavoured to impress this conviction on his disciples; but he combats the common opinion that before his crucifixion, he distinctly stated to his disciples that he should rise again in the body on the third day after that event. On this subject, and on others we have only room by occasional extracts, or by a brief condensation of the sense to give a general idea of the opinions of the professor; and without, at present, breaking a lance with him in the theological tournament, we have only brought him forward in situations in which he may be attacked by other polemics who have more ability or more leisure for the encounter than ourselves.

§ lxxviii. Matt. xvii. 1—13. Mark ix. 2—13. Luke

ix. 28.—36. About eight days according to Luke, or at the end of six days according to Matthew, after the first unreserved declaration of Jesus that it was his duty again to visit Jerusalem, notwithstanding any danger to which he might be exposed, he ascends an high hill with three of his most confidential disciples, Peter, and the two sons of Zebedee, in order that he may pass the night in devout and tranquil meditation. The professor thinks with great probability that Jesus was still in the country of Paneas, or Cæsarea Philippi, and that 'the high hill,' was one of the branches of Hermon which rises above Paneas. Christian travellers call it Tabor, which is an isolated mountain in *the great plain* of Esdrelon, but the professor proves that this is a mistake. The professor in endeavouring to resolve the transfiguration into a natural occurrence, says that three persons who could alone be the accurate observers of the event, did not begin to notice what passed till they were just emerging out of a deep sleep; Luke ix. 32. that, soon after this, they were surrounded by a luminous cloud, when they were seized with such a panic, that Peter himself spoke at random, like a person confused, without knowing what he said, *ου γαρ ηδει τι λαλησει*, Mark ix. 6. *μη ειδως ὁ λεγει*, Luke ix. 33. When the apostles awoke, they heard two strange voices talking with Jesus, the last words of which Luke, whose narrative is here rather more copious than that of Matthew and of Mark, has preserved. Peter immediately supposes that the two persons who were talking with Jesus, were Moses and Elias; but the characteristic precipitation with which he says 'let us erect here three tents,' &c. shows that there was little reflection or discrimination in what he then thought or said. At the same time a thick cloud settled on the hill, and obscured the view, while it increased the terror of the disciples. This the professor supposes to have been a common phenomenon after sun-rise.

'Jesus and the two strangers who were talking with him, removed,' says the professor, 'far into the cloud (Luke ix. 34, *εν τω εκεινους εισελθειν εις την νεφελην*) probably that they might not be interrupted by the unseasonable discourse of Peter, James, and John, who were yet hardly awake. When Jesus and the two strangers were about to separate, the subject of their conversation was once more vividly resumed; of which the three disciples who were left behind, hear only these words; 'this is my beloved son, in whom I am well pleased; *hear* him!' words which were probably spoken with an elevated voice, as if they were a recurrence to the declaration at the baptism of Jesus.'

Jesus having left the two strangers, returns to his disciples, whose alarm he first endeavours to appease; and, sympathising

with their perplexity and inquietude, he tells them to suspend all mention of the event till better times. The professor seems to think that there is nothing more striking in the whole relation, than that this wonderful event was not occasioned for, nor on account of the apostles; and that the impression which it made on them was accidental and entirely undesigned. We know that, when Jesus was at Jerusalem in an earlier period of his ministry, Nicodemus, a member of the Jewish Sanhedrim had a private and confidential communication with him by night, the heads of which Jesus himself seems to have related to the disciple whom he loved. On this occasion does the professor think the two strangers who conversed with Jesus to have been persons in a similar situation with Nicodemus, who, from motives of policy did not at that time wish publickly to hold any communication with Jesus, but who might have willingly embraced a favourable opportunity of conversing with him in that secluded spot, respecting the probable success of his ministry at that critical period, whilst the Pharisees, rendered malignantly hostile by his unqualified exposure of their hypocrisy, had begun to form a conspiracy against his life? On Matt. xvii. 2. the professor remarks that Jesus probably stood on a point of the hill above the apostles, who were reposing in a more covered spot below; and that awaking as the day broke, they saw Jesus, unexpectedly above, whose countenance and robes were strongly illumined with the rays of the rising sun.

'Æneid ii. 590, et pura per noctem (i.e. through a cloud or mist) in luce refulsit; where Servius says 'in luce, *in nimbo*, qui cum numinibus est.' 'Fulgida facta fuit facies Mosis, instar solis, Josuae instar lunae, quod idem affirmarunt veteres de Adamo, Phineasi instar lampadis. Pirke Elieser, c. 2.'

§ lxxix. Matt. xvii. 14—21. Mark ix. 14—29. Luke ix. 37—43. The evangelists here relate with singular frankness the account of a dæmoniac whom the nine apostles who were left behind, while Jesus was absent in the mountainous vicinity of Paneas, in vain essayed to cure. In the account of this occurrence, as of many others, Mark relates some minute, but characteristic and important circumstances, which are omitted by the other evangelists. From the circumstantiality with which he supplies the defects of the history, he appears to have been assisted by the relation of an eye-witness. In this instance he throws additional light on the healing process which was adopted by Jesus, ix. 21—27. 29. and on the failure of the apostles.——Some of the malevolent Rabbins had traced Jesus into the country of Cæsarea Philippi. They find the majority, but not the most resolute of the apostles, at a little distance from the foot of the hill

which Jesus had ascended with Peter, James, and John on the preceding evening. Here a father brought his son who was afflicted with a terrible malady, which is ascribed to the presence of a dæmon. As the patient appears to have been too young for any powerful force of conviction to be made immediately upon his mind, it is easy to conceive how the disciples might, in such a rare case, have mistaken the best method of producing the effect which was desired; and consequently how they might have failed in an actual attempt to expel the dæmon from the suffering youth. The Rabbins, who were standing by, seem readily to have embraced this opportunity of engaging in a controversy with the nine disappointed disciples, and of endeavouring to diminish the increasing faith in the Messiahship of Jesus.

While this point was warmly agitated between the gainsayers and the disciples, Jesus descends from the hill, as the professor supposes before the noon of the day on which, in the early morning, Peter, James, and John believed that he had conversed with Moses and Elias. Jesus no sooner appears, than, as we gather from Mark, a strong sensation of reverence, of admiration, and of love, was experienced by the multitude. The people were rejoiced to see him again; for they were convinced by the recent example that his disciples could not supply his place. When Jesus arrives at the spot, he asks his disciples what is the point which they are debating? Mark ix. 16.; but before he can receive an answer, the fond and agonizing father, who had just been disappointed in his application to the disciples, steps forward and describes in a very feeling and natural manner, the symptoms of the dreadful malady with which his son was oppressed. According to the description of the disease, it appears to have been a species of epilepsy, in the paroxysms of which the unfortunate sufferer was deprived of his consciousness and his speech. Hence the disorder was imputed to a *dumb spirit*, as the person, during the fit, could ejaculate only inarticulate and inconscious cries.

The unsuccessful attempt of the disciples appears to have excited the warm displeasure of Jesus. He ascribes the failure to the want of that confidence, which energizes the volition of the individual, which seems to aggrandize his strength, to multiply his powers, and to accomplish what he would not undertake in another state of mind. Jesus deeply laments that there should still be a want of trust in him as the Messiah, which he had so long and so anxiously laboured to produce ω γενεα απιστος! he exclaims with pathetic earnestness. He then orders the sick youth to be brought before him. His words are very authoritative, 'bring him to ME.' When brought into the presence of Jesus, a violent paroxysm ensues, the symptoms

of which, as they are described by Mark, are evidently those of epilepsy.

'The general emotion of the people on the approach of Jesus, the unhesitating confidence with which he was regarded as the deliverer of the unfortunate, his authoritative manner compared with the wavering diffidence of the disciples, had already worked an assurance even in the youth himself that his dæmon could no longer hold out against such a powerful adversary. The nearer he comes to Jesus the more his belief increases that the dæmon within him shudders with horror at his approach. The tempestuous agitation, which is thus occasioned in his mind, accelerates another fit, which is felt through his whole frame. He is convulsed with agony, he foams at the mouth, he rolls on the ground. Such are the symptoms; they are usually succeeded by a silent quiescence of the system: even Jesus awaits the end. He tells the father to relate how long his son had been subject to such fits. He is told that he had experienced these attacks from a child. But, *if thou canst, by any means*, concludes the father, lend us thy help, show us thy compassion.' Jesus takes up his words, 'if *thou canst* have faith enough, every thing is possible to him who is full of faith.' This demand thrills through the very fibres of the father's heart, 'I must then be to blame,' thinks he, 'if my afflicted child be not saved.' Whence shall he now derive confidence enough? Rent with anguish and dissolved in tears, he cries out; I have, I have faith; help, O help, if I have not faith enough?—The youth, who in the mean time, had been gradually recovering his senses, could not but conceive a lively hope of victory over his tormenting spirit, when he saw and heard the strenuous interposition and fervent supplications of his father in his behalf. The certain expectation of the effect which was indispensibly requisite to the cure which the disciples had previously failed to produce, and which the age of the patient rendered difficult to effect, Jesus accomplished indirectly, but efficaciously by his impression on the father, and by the lively, affecting spectacle which he exhibited of sympathy and confidence.'

It was, says the professor, the fit moment for Jesus to act with vigour and effect. By a solemn invocation to the dæmon, he arrests the whole attention of the dæmoniac. He orders the evil spirit to depart, and no more return. And how could the poor man for a moment entertain an idea that the dæmon would have the presumption to torture him any more? From the reverential tremors which the commanding aspect, and authoritative air of Jesus had occasioned in the weak nerves of the youth, another convulsive fit succeeds, with the usual symptoms, which terminated in a death-like langour, the consequence of exhaustion, which makes way for the recovery of the individual. Animation and consciousness return. The

son, the father, and the spectators now concur in thinking that the spirit is expelled, and consequently that the immediate impediment to the restoration of health is removed. Jesus himself takes him by the hand and raises him from the ground. 'God is great' was the acclamation of the spectators. Luke ix. 43.

After the cure Jesus says to his disciples, who wished to be informed why they had failed in effecting it.

'This species of dæmon cannot be removed by any means but by fasting and prayer.' Mark ix. 29.

But the dæmon was already expelled without the use of these means.

'In this respect, therefore, Jesus cannot speak of both these means as *indispensibly* requisite to the expulsion of such a dæmon. But in order to make a beginning towards such an expulsion the disciples had been wanting in that energetic confidence, that *parrhesia* by which many things which seem incredible, may be undertaken with success. Jesus first calls their attention to this circumstance. Matt. xvii. 20. He then adds, that in order entirely, and for ever to remove such a cause of malady, *that prayer*, which converses with a present deity and which preserves the mind in a state of elevated hope, may prevent those vicious indulgences, from which such paroxysms often arise, by the reverential awe of the ALL-SEEING SPIRIT, while *a rigorous and abstemious diet* may contribute to the preservation of health.'

We will add one more remark of the professor:

'How much,' says he, 'that is intricate and obscure in the memoirs of the evangelists, would vanish of itself if they had observed *a more circumstantial detail* in their relations!!!'

§ lxxx. Luke xvii. 6—10. lxxxi. Matt. xvii. 22. 23. Mark ix. 30—32. Luke ix. 43—45. In Matt. xvii. 23. the professor remarks that we must not confound the probable meaning of Jesus in this and many similar passages, with the explanations which arose out of subsequent events. He supposes Jesus to allude to the ultimate triumph of his doctrine over the malice of his enemies. The professor says that to '*rise again*,' in the Hebrew expresses the opposite of subjection, of a state of misfortune, and defeat; and he refers to Isaiah xxvi 19. Hos. vi. 2. In the last prayer, which Jesus spoke aloud in the presence of his disciples, a short time before his death, the professor remarks that Jesus did not suppose that he should be any more with his disciples on the earth, John xvii. 11. but that he should go to his father in heaven.

'Three days,' says the learned commentator, 'are proverbially used among the Hebrews and Rabbins for *a short interval.* Wolfius in his 'curae in N.T.' Luke xiii. 32. says, 'Hebraei tempus praeteritum quod cunque per *heri et nudius tertius* exprimunt, Exod. iv. 4. 10. v. 16. tempora autem secutura per *post biduum tertio die* ut Hos. vi. 2. Comp. 1 Sam. xx. 12. Jacob iv. 13.'

§ lxxxii. Matt. xvii. 24—27. Mark ix. 33. The professor makes many learned theological and philological remarks in this section, but he resolves the miracle into a mistaken translation of the sense of the evangelist. He thinks that a miracle has been made where none was designed; and that Jesus simply told Peter in order to find the means of paying the half schekel to the temple, to go and angle in the lake till he caught a fish that *was worth a schekel.* The ανοιξας το στομα αυτου, he explains as equivalent to, take the hook out of his mouth, and ευρησεις στατηρα, you shall receive a schekel for it, or, sell it for a schekel. The professor says that ανοιξας το στομα, &c. &c. are circumstantial particulars which paint the quick succession of acts, and the rapid execution. Xenophon, oec. xx. 26. has, ει που αργυριον ευρισκοι; if he could procure or make a large sum of money by the sale? Theophr. Charact. xv. 1. ερωταν τι ευρισκει; to ask what it is worth? what he should take for it? The professor has not remarked that in the Hebrew נמצא signifies not only to *find*, but to *obtain*, to *procure.*

§ lxxxiii. Matt. xviii. 1—35. Mark ix. 33—50. Luke ix. 46—48. and xvii. 1—4. The professor makes some excellent remarks in this section, but they are not characterised by any striking *singularity*, and it has been our principal aim in the review of this work, more especially to notice the opinions which differ from those of the common interpreters. § lxxxiv. Luke ix. 51—56. lxxxv. Luke x. 1—24. The appointment of the seventy probably took place, while Jesus was in, or near Capernaum, to which place he had come from Cæsarea Philippi. From vs. 15. Capernaum at least appears to have been in view while he spoke. Luke clearly shews that, in proportion as the times became more critical, Jesus made every possible exertion to excite the attention of the people to the theocracy which he wished to establish. He dispatched thirty-five embassies or commissions, each consisting of two persons, through the villages of Galilee and Judea, who related, as the professor says, that Jesus was on his way to Jerusalem, to celebrate the feast of the encaenia. This probably brought a multitude of those who respected his pretensions to this subordinate festival, and thus defeated, at least for a short time, the sanguinary machinations of his enemies. On Luke x. 17. the professor remarks that the return of the seventy missionaries is anticipated by the historian; that it happened

at a later period, but is placed here from the connection of the subject. The expulsion of dæmons was considered as one of the most difficult performances; for instead of being ascribed to the power of imagination, it was considered as the actual impression of terror and of force upon the dæmon himself, to which he was compelled to yield. The missionaries say: 'even the dæmons are subject to us through thy name,' meaning, 'they obey us when we invoke them in thy name as the Messiah.'

Michaelis remarks that Luke x. 19, 20. is one of the passages from which it appears that Jesus assumes the reality of dæmoniacal possessions.

'It is, in fact, very important,' says the professor, 'as Jesus is here speaking to those, who were instructed by him in the art of removing such maladies. Comp. Matt. xii. 43—45. Jesus supposes, for beneficent purposes, an uninterrupted intercourse between the invisible and visible world, that the N. T. ascribes to him, as the Messiah-spirit, a permanent influence on his disciples, and on the distribution of felicity. The kingdom of Satan was not merely the symbol of evil. By an easy analogy Satan and his spirits were invested with great influence, but without any deduction from the moral liberty of man. It was confidently supposed that no dæmon could resist the Messiah, the vicegerent of God. Jesus and his disciples, therefore, require, in reference to such cures, this peculiar conviction that Jesus was the Messiah, the tremendous and invincible opponent of Satan's reign. The great object of the physician in such cases, was, to impress the fancy with this idea, and fill the mind with this conviction, and by this means to make sure of the effect.'

On Luke x. 20. the professor asks:

'If Jesus had considered the expulsion of dæmons as a miraculous operation, and consequently a proof of doctrinal infallibility, how could he say, rejoice not on this account, but that your names are registered in heaven?'

§ lxxxvi. Luke x. 25—37. § lxxxvii. Luke x. 38—42. The remarks of the professor on both these sections are very sensible and interesting; but we must now accelerate the conclusion of this article; and have no room for more extracts. § lxxxviii. Matt. xviii. 1. Mark x. 1. Luke xi. 1—13. Let not the reader imagine that the holy Jesus affords any countenance to superstition in this passage, or that he represents it as possible for man to obtain any particular terrestrial favour from the deity by supplicating importunity. The illustration which he here employs, was to show that while man is often obliged to extort, as it were, any benefit from his fellow-creature, by im-

portunate clamour, God will bestow the greatest good with spontaneous liberality.

§ lxxxix. Matt. xix. 2—12. Mark x. 1—12. xc. Matt. xix. 13—15. Mark x. 13—16. Luke xviii. 15—17. § xci. Matt. xix. 16.—xx. 16. Mark x. 17—31. Luke xviii. 18—30. The professor says it is clear from Mark x. 30. (Luke xviii. 30.) that even after the death of Jesus and *during their persecutions*, the disciples expected a state of earthly (*εν τω καιρω τουτω*) felicity and retribution. On Matt. xix. 28. the professor remarks that Jesus here speaks hypothetically, he alludes to an Israelitish national theocracy, and a division of the twelve tribes under the twelve apostles, a state of things which might have happened if Jesus had been acknowledged as the Messiah by the Jewish people. This was not impossible when Jesus spoke; and was not contradictory to the hopes of the ancient prophets. See Dan. vii. 9, 10. where vulg. *throni positi sunt*. See Lightfoot. The people impatiently expected the Messiah-theocracy after the destruction of the Syro-Graecian kingdom, the last of the *four monarchies* mentioned by Daniel.

§ xcii. Luke xvii. 11—18. § xciii. Luke xvii. 20. xviii. 8. § xciv. Luke xviii. 9—14. These sections do not contain any thing which very particularly arrested our attention during the perusal, or which it is peculiarly worth while to abridge, or to extract. We have now given the reader as much insight as our limits would permit, into the contents of the second volume of this learned commentary. We do not, at present, intend to prosecute the work any farther, but shall take some convenient opportunity to state our own opinions at length on this new mode of theological exposition. For the present we abandon both the professor and his commentary to the rage of less tolerant polemics.

ART. II.—*Amelie Mansfield. Par Madame Cottin. Auteur de Malvina, Claire d'Albe, &c.* 3 *Toms.* 12*mo.* Colburn, 1809.

THIS is another of those romantic productions of which we have endeavoured to give a fair and impartial general character in our observations on Malvina and Claire d'Albe. It will not be necessary, therefore, in this place to repeat our former censures respecting the immoral tendency of this pernicious class of publications, any further than as a plain and unsophisticated analysis of the story may seem to confirm them.

Amelie is the daughter of a Saxon nobleman of high rank whose fate has been apparently disposed of in the cradle, by

the will of her grandfather. That proud and arbitrary old gentleman seems to have thought himself entitled, as head of the illustrious family of Woldemar, to prescribe the conduct, and regulate the alliances, of his house, through generations yet unborn; and, being impressed with such an idea of the infinite superiority of his own genealogy over that of every other noble family in Saxony, as that

'None but itself can be its parallel,'

determines that the line shall be perpetuated without the admixture of any foreign blood. For this effect he institutes Ernest, the son of the Baron de Woldemar (his only male issue) heir to all his estates, on condition only of his marrying Amelie daughter of the Countess de Lunenburg, (his oldest daughter); or in case of her refusal, Blanche of Gevsa, another grandchild by his second daughter. But in case of Ernest's refusal to comply with this condition of his grandfather's will, then he is disinherited and Albert of Lunenburg, the brother of Amelie, substituted, to the whole inheritance, on condition of his marrying the aforesaid Blanche of Geysa.

This notable disposition being made, it becomes the interest of all parties to bring up their children together in such a manner as to ensure, to the extent of their power, the accomplishment of the old count's intentions. Accordingly Miss Amelie is duly instructed from the cradle to consider herself as the future consort of Ernest de Woldemar; and it duly follows in the course of romance, and probably in the course of nature, that, the moment she discovers herself to possess a will of her own, that will is almost unconsciously exerted to the prejudice of the imposed connection. The mother of Ernest (under whose management he is entirely educated after the death of his father,) is a woman of a most violent temper and of a spirit haughty and inflexible to the greatest excess. Conceiving it impossible that the heir to the house of Woldemar can need any of those curbs which are deemed necessary to the regulation of vulgar minds, she abandons him without controul to the ungovernable passions with which nature has endowed him; and in the badness of his temper, Amelie finds an excuse for that dislike which the stubbornness of human nature might have sufficiently accounted for without it. The countess at last observes this growing obstacle to her views, and Ernest is sent to the university and afterwards permitted to employ some years on his travels, in the hope that time may obliterate old prejudices and again smooth the way to the completion of her interrupted designs.

Amelie, meanwhile, grows up with every perfection and accomplishment of the heart and mind that can possibly be supposed to adorn the heroine of romance; and, among others,

(somewhat unaccountably, perhaps, considering the avowed object of all her friends,) becomes at a very early age strongly imbued with those impressions which are peculiarly necessary to constitute a heroine of Madame Cottin's.—In short, she is still 'in the bloom of fifteen,' when her heart tells her *that the hour of her fate is arrived*, and that she is *destined* to a reciprocity of eternal happiness with one M. Mansfield, a visitor at her father's house of more than twice her own age, of a situation in life greatly inferior to her own, but a poet, and a *creature of sentiment*. Some very pretty scenes take place between them, (the recurrence of which would probably have been stopped but for the impossibility of suspecting them) which lead by easy gradations to an exchange of oaths on each side, to live for one another; and Madame Cottin only could say to what extremities these *liaisons dangereux* might have proceeded, had not the lynx-eyed Madame Woldemar come very opportunely to the Chateau de Lunebourg, and apprized Amelie's father of the discovery made by her vigilance.

The lovers are separated; and Amelie, however *agonized*, consoled herself tolerably well with the determination religiously to observe the negative part of her contract with the poet, till death at the same time deprived her of her father and threw her completely into the power of her arbitrary aunt. A clandestine correspondence with 'the man of verse,' is found out and made the pretext for extraordinary severity of confinement, while Ernest is sent for to return in haste, and all measures are taken for a compulsory performance of the first article in the grandfather's testament. Under these circumstances, Albert de Lunebourg generously resolves to sacrifice his own happiness to that of his beloved sister. It seems that the very measures of family union which had sowed the seeds of hatred between Ernest and Amelie, produced in the breasts of Albert and Blanche the contrary effect of inspiring an ardent reciprocal affection. It is evident, therefore, that if the interest of Madame de Woldemar induced her to sacrifice all considerations of justice and humanity to her desire of uniting the two former, the latter were influenced by yet stronger motives to pray for the accomplishment of the same object; since, should a marriage fail of taking place between the heir of Woldemar and his elder cousin, it would be very difficult or perhaps impossible to elude the performance of the second condition in the fatal will, the union of Ernest with Blanche. It is therefore with a most generous forbearance that Albert maintains the right of his unhappy sister to refuse the projected match; and, by a further stretch of the same noble principle, when he finds his aunt still determined on measures of compulsion, he claims the guardianship of Amelie to himself, and withdraws her from the tyrannical protection of the castle of Waldemar to the se-

cure asylum of his own estate in Bohemia. Having performed this meritorious action, (Amelie herself being all this while ignorant of the sacrifice by which it was accompanied) he leaves her sole mistress of his domain for a few weeks during which he purposes to engage himself in subduing the rage of the disappointed countess, and reconciling the whole family to his sister's refusal of the hand of Woldemar.

Gratitude and love for so excellent a brother would have engaged any common mind to remain strictly faithful to the only promise which he had asked of his sister, to take no step of importance without consulting him. But the virtues of the *excellent* Amelie were of a different stamp. Her professions of love and gratitude are indeed unbounded. But what follows? M. Mansfield finds out the place of her retreat, amuses her with a fictitious story of meditated violence, carries her off with him to Prague, and marries her. The consequence of this infamous prostitution are such as may be expected, and as the occasion deserves; she is thrown off, immediately, with merited indignation and contempt by every member of her own family, (Albert only excepted, whose fraternal affection overcomes every repugnant sentiment); her husband soon becomes tired of possession, and deserts her to write sonnets to the street-walkers of Prague, about one of whom he at last quarrels at a drunken meeting, and is shot through the heart by a bully.

After his death, the young widow (whom he has left with an infant son) lives for a short time under the care of that brother whose happiness and honour she had so infamously betrayed; but finding that her residence with him is likely to involve him in disputes with all his other relations, she comes to the resolution of quitting the neighbourhood of her family, and accepting the asylum offered her by a venerable old gentleman, an uncle of her deceased husband's, who lives in Switzerland on the borders of the lake of Como. Here she soon finds herself at leisure to reflect on the condition of her *heart*, and comes to the confession (as comfortable perhaps for her peace as blasting to her tarnished honour) that in her *affair* with M. Mansfield the *heart* had actually nothing to do, in other words, that she had been deceived in supposing *that her hour was come*, whereas in fact she had never yet known that sublime and inconceivable passion which, as Madame Cottin observes, is doomed to be the tyrant of sentimental woman as much as it is the sport and pastime of volatile and variable man.

She has not long been visited by these reflections (which excite compunction in her breast only as they remind her of error, not as they accuse her of guilt) before her *destiny* is fixed *in earnest* by the arrival of a stranger who, having lost his way in wandering among the mountains, becomes in some manner indebted to her for his preservation from the

wolves and precipices of the desert. An opportune illness prevents him from continuing his journey, and affords every facility to the advances of the tyrant passion under the shape of pity, tenderness, and friendship. The eloquent description and nice discrimination of these dangerous approaches in every stage of their influence over the human mind, are what constitutes one of the most attractive and most insidious charms of Madame Cottin's composition. We shall be excused for not following her in a detail, which we may be suspected of want of power to understand, and have certainly no talent for displaying to advantage; one obstacle only presents itself, on the part of Amelie, to the entire surrender of her heart, and that is one which, in *most mothers*, would prove an insurmountable barrier, not only to love, but to common feelings of civility, for the object which has created it. The unaccountable M. Semler (so the stranger thinks proper to call himself), constantly views the child of Amelie with a disgust which he does not even attempt to conceal, and which the caresses and fondness of its parent only augment to a species of horror and detestation. Amelie remarks this strange effect at first with anger, afterwards with sorrow; but no considerations can restrain the *omnipotence* of the passion by which she is governed; and both parties are imperceptibly drawn on to an avowal of the most ardent and unalterable affection. It now becomes necessary for the pretended M. Semler to make some excuse for not instantly urging Amelie to the *legal* completion of his wishes, especially as the honest M. Granson, her protector, rejoiced at the prospect of a comfortable settlement for the unfortunate widow of his nephew, grows at last impatient for an explanation. Accordingly, when Amelie is worked up to the full expectation of a regular offer, she is informed by her lover that he has imposed upon her all this while under a false representation of his person and circumstances; that he is not M. Semler, but Adolphe de Reinsburg, one, whose parents have been so bound by obligations to the countess of Woldemar, that he despairs of gaining his mother's consent to their marriage except by first obtaining that of the countess, of the difficulty of which Amelie (the object of her utter abhorrence and hatred since her rejection of Ernest and union with Mansfield) must be well apprized. This unhappy obstacle he proposes, however, to remove at once by a clandestine marriage. This step the heroine refuses with the most romantic magnanimity, and immediately afterwards, (by an excess of generosity which in a French novel is perfectly consistent with such a refusal) grants to the violence of his passion, without the solemnity of a marriage, that which he did not even venture to implore, except through the medium of an honourable union. Having obtained this last pledge, (as it is delicately termed) of

an exalted love, the happy spoiler departs, at the command of his mistress, for the purpose of overcoming the repugnance of the parties whose opposition he has reason to dread. Probably few of our readers, who have had the patience to read this matter of fact statement, will hesitate to concur with us in thinking that our heroine would only have met her just deserts had she experienced the fate so general among her frail sisterhood, of being deserted by the object on whom she had lavished all that 'fond and doting love' can bestow.

For some time after their separation, she finds the best relief from the uneasiness of her reflections in the letters of her lover, which breathe only sentiments of the most ardent and unalterable affection. But by degrees these communications grow less frequent and less satisfactory, and at last they wholly cease. To add a load of excessive misery to her fears and disappointments, she soon discovers in herself certain symptoms too apt to follow those *amiable aberrations of the heart*, of which she had been the victim. Full of shame and horror at the thoughts of becoming 'an unwedded mother,' she abandons herself at first to all the gloomy projects of a desperate melancholy. These at last subside into a more calm but fixed resolution to follow the footsteps and discover the motives and intentions of her mysterious seducer. Without the knowledge of the venerable M. Granson, she leaves the asylum of his house, by night, and travels, unaccompanied, to the castle inhabited by the mother of Adolph. Here, however, so far from making any discovery as to the object of her search, she learns only enough to convince her either that her lover had a second time imposed on her by a false name, or that he was the most strange and inconsistent, as well as the most perfidious of men. Equally deranged and exhausted in mind and body, she now hastens to the neighbourhood of the castle of Woldemar. The inexorable countess had shortly before left that place for Vienna in company with her son Ernest, who had then but lately recovered from a most dangerous illness, and is about (such was the report of the place) to be married to a rich heiress in the imperial court. Her suspicions are already most powerfully excited that the pretended Adolph is no other than Ernest himself, the son of her most implacable enemy, the very Ernest whom she had rejected, to the ruin of her own happiness and that of her brother, and to whom, unknown, she had sacrificed every thing that is precious and estimable in woman. She flies to Vienna. She sees him in the public street. Her suspicions are confirmed. Fully convinced of his perfidy, she presents herself before him at a masked ball. She delivers him a letter, and escapes precipitately from the assembly room. Almost frantic, Ernest pursues her, and after a long search finds her stretched without life or motion on the sands

of the river Danube, into which the wretched woman had designed to plunge herself, but fainted away from excess of mental and bodily fatigue at the moment of accomplishing her purpose.

Ernest had not been faithless, except in the concealment of his name. His love for Amelie had been ardent and unconquerable as her own for himself. The period of his unwilling absence had been assiduously devoted to overcoming the proud and stubborn repugnance of his mother, and the failure of all his attempts had produced a fever which brought him to the brink of the grave, and which alone prevented the continuance of his correspondence with Amelie. The countess's pride had at length been apparently overcome by the danger of her beloved son, and in order to restore him to life she had prevailed with herself to make a promise (not intended to be performed) that, on condition of his accompanying her to Vienna, then in case of his persisting in his unhappy passion for the space of a whole year, without being seduced by the splendour of more suitable connections, or the dissipation of the metropolis, she would finally yield her positive, though reluctant consent. With this condition his filial affection led him to comply; and his ordeal had but just begun when he thus unexpectedly met with the sole object of his prayers and contemplations.

Amelie is conveyed in a dying state to the house of the proud countess de Woldemar: and from this period to the conclusion of the romance the mind of the reader is kept in a constant agitation between hope and fear, pity, indignation, and sorrow, with an art which Madame Cottin most eminently possesses in common with a very small number of writers, the inspired children of genius and of nature. We have already paid the full tribute of our applause to some of the most affecting passages in Malvina; but the passions are yet more powerfully excited by the conclusion of Amelie Mansfield; and the justice of our present praise will be more readily believed, when it is remembered that we, who bestow it, both condemn the principles, and ridicule the sentiments, of the author; and yet we, even we, stone-hearted as we are, dissolved into tears, like the most tender lovers, over these pathetic pages.

And now, perhaps, it will be said—'Why object to this tale? Is not the moral to all effects unobjectionable? Do not human frailties and imperfections meet with the justest meed of retribution? are not the good made happy? are not the offending chastened?' all this is true—yet, if vice is made to appear amiable, and frailty irresistible; and if moral and virtuous impressions are confounded with those that are immoral and sinful by a delusive sophistry, and the irregular desires and

propensities of human nature, flattered and encouraged by all the advantages of a seductive style, and specious eloquence; we fear that very few readers will reflect on the final balance of judgment, and think that the reward of a Tom Jones or a Peregrine Pickle, conveys a much less dangerous example than even the punishment of an Amelie Mansfield.

ART. III.—*Memoires militaires, historiques, et politiques de Rochambeau, &c.*

Military, historical, and political Memoirs of Rochambeau, Senior Marshal of France and Grand Officer in the Legion of Honour. 2 Vols. 8vo. pp. 833. *l.* 4s. Paris, 1809. Dulau, Soho Square. 1809.

MARSHAL Rochambeau, who appears to have been still living, when these volumes were published, has borne an active and honourable part in the wars which have taken place in Europe from the year 1741 to the commencement of the present revolutionary contest. He is said to have constantly kept a journal of all the transactions in which he was engaged; and since age and infirmities compelled him to relinquish the scene of active life, he has carefully noted the military and political transactions which have signalized the intermediate period.

M. de Rochambeau was born on the first of July, 1725. He was originally destined for the church, but the death of his elder brother prevented him from receiving the tonsure, and gave a new direction to his pursuits. At the age of fifteen he was sent to complete his education at Paris. It was at this epoch (1740), that the death of the emperor Charles VI. served to excite the ambition of princes, and to kindle a new war in Europe. In 1741 he obtained a cornetcy in a regiment of horse, and set out to join the army in Germany. France had proclaimed the elector of Bavaria under the name of Charles VII to the prejudice of the superior pretensions of Maria Theresa, the only daughter of Charles VI, who was married to the grand duke of Tuscany, formerly duke of Lorraine. We shallnot follow the marshal into the details of this war, which he relates with considerable perspicuity. Suffice it to say that it lasted eight years; and that the only brilliant success, which the French army obtained during its progress, was owing to the military talents of Marshal Saxe.

After having happily escaped a matrimonial connection with two ladies, both of whom turned out ill in the sequel, Marshal Rochambeau married, at the end of 1749, a Mademoiselle Telles d'Acosta, who brought him a considerable property; and with whom he tells us, that he has enjoyed almost sixty years of uninterrupted affection and esteem.

M. de Rochambeau relates the following anecdote, which he had from the Marshal de Belle-Isle himself, and which shows how, in the destinies of the political world, trivial causes are connected with great events. The elector of Bavaria, (who had assumed the title of Charles VII,) had in the course of that war, been expelled from his hereditary estates, and was passing a melancholy life at Frankfort.

'The marshal de Belle-Isle, after having raised vivid hopes of re-establishing him in Bavaria, set out for Berlin by a rout which had been chalked out for him by the king of Prussia, in order to avoid the Hanoverian territory. He was invested with the powers of a plenipotentiary to that monarch. At the imperial post of Elbingerode, in the mountains of Hartz, the bailiff of the village, who was an Hanoverian, caused him to be arrested by thirty armed peasants. The regency of Hanover sent orders for his release; but the English minister approved the conduct of the bailiff, and had the marshal removed to London, where he was detained a prisoner for more than two years. This intelligence brought on a paroxysm of the gout, which proved fatal to the emperor. His son, the elector of Bavaria, having an Austrian mother, abandoned all his states to the troops of the queen of Hungary. The king of Prussia made peace, and the grand duke of Tuscany, husband of Maria Theresa, was elected emperor.'

Such were the great events which owed their origin to the audacity, the caprice, or the corruption of a petty officer of justice.

France was again involved in war in 1755; and in 1756 M. de Rochambeau embarked on board the fleet at Toulon, which was to undertake the reduction of Minorca. About six months previous to this he had been afflicted with a violent spitting of blood; and he feared that the agitation of the voyage would cause a recurrence of the symptoms. But it appears to have had the contrary effect; for, from that time he has been in a great measure free from such attacks.

Four hundred English, who were in Citadella, the capital of Minorca, withdrew into Port Mahon. The French landed without resistance; but as the ships of war fired a grand salute when M. de Richlieu commander of the land forces got into a boat to go on shore, intelligence was sent to Versailles that the army had made good their landing after a desperate resistance. Such is one instance out of a thousand, which might be adduced of the little dependance which is to be placed on the accounts of military operations. They are so full of falsehood, that nothing but the general result, which must be ultimately matter of notoriety too great to be concealed or disguised, should enter into the page of history.

The following may serve as an instance of the dearth of intelligence which prevailed in the military departments of

France at this time compared with the present, when there is hardly a military position in Europe which is not better known in the war-office at Paris than it is by the persons on the spot.

'When Marshal de Richlieu left Versailles only one old plan of Port Mahon could be found in the marine depôt; and this was a draught of Fort St. Philip, as it was in the time of the Spaniards. M. de Valliere, who was consulted on the occasion, said, that twenty-four pieces of heavy ordnance, and fifteen mortars, would be sufficient to reduce this paltry place to atoms. At Toulon he had some consultation with the captain of a merchant-vessel, who had formerly been a prisoner in Minorca, and set at liberty on his parole, who said, that this plan was no more like fort St. Philip, than the Bastille was like a garrison town. This intelligence caused the marshal to take an additional supply of fourteen pieces of cannon, and seven mortars. But what was our astonishment, when, on the first sight of Fort St. Philip, we discovered a place bristled with fortifications, and presenting a hundred and forty embrasures, filled with cannon!'

After the capture of Port Mahon, which admiral Byng had failed to relieve, M. de Rochambeau returned to France. Our author recites the following expedient, which was adopted by the French officers during the siege, to put a stop to the intemperance of the troops, in a country where wine was singularly cheap. Every soldier was forbidden to mount the next trench, who had been drunk the preceding night. This produced the desired effect, and the trait is certainly honourable to the character of the French soldiers.

In the hostilities which ensued in Germany, in which the king of Prussia obtained so much military honour, Rochambeau served as major-general in the army of Richlieu, and took an active part in the prosecution of the war. He made himself master of the fortress of Regenstein, near Blankenburg, by a stratagem. This place was deemed impregnable, even to a proverb; for, it was said, that the devil could not mount the walls, without first asking leave of the governor. The author gives a succinct, but perspicuous, and apparently impartial account of the varied events of the seven years war.

At the termination of this war, M. de Rochambeau was employed in Alsace till 1769, in the quality of field marshal, and major-general of infantry. He was one of the persons appointed to introduce some reforms into the military system of the French. While he was at Strasburgh, several years after the peace, he informs us that he was honoured with a visit from the hereditary prince of Brunswick. The prince was returning from England, where

'he had been very well received by the nation, and particularly by the party in opposition, but very coldly by his brother-in-law, the reigning sovereign. We conversed a little on our former wars; and, the amiable prince, who loaded me with marks of friendship and esteem, desired me, before his departure, to conduct him to the spot where the great Turenne was killed, in his last campaign against Montécuculi. We had some interesting conversation by the way. He mentioned the desire which he had to form an alliance with the French, and to make war in conjunction with them. I told him it was possible that we might one day become the allies of the king of Prussia, his uncle; but that he would always find himself embarrassed by his connection with England, who was our rival, and our natural enemy. He said with warmth, that in this case he should not be at all at a loss what part to take. When I saw how little regard he had for this last power, I said with a smile, that he might play the part of king William in America, and become the sovereign of a mighty empire. I may, said he, have had such a vision in my head, but a century must elapse before the colonies who are divided by manners, language, religion, and reciprocal antipathies, can form a solid union. When they rebel against the parent state, they will aspire to a greater degree of liberty and will not throw off one master to take another.'

M. de Rochambeau occasionally glances at the political administration of France, during this period. He says of the duke de Choiseul, who was some time at the head of affairs in France, and who had lately been deprived of his place, owing principally to the resentment of Mademoiselle Lange, afterwards countess Dubarry, mistress of Louis the fifteenth, that

'he was never greater than in his disgrace, from the homage which he received in the midst of his exile, from the persons whom he had obliged, who composed a large part of the nation. Before he retired, he delivered in the accounts of the expenditure in his two offices, and then defied the animadversions of his enemies. His virtuous and estimable wife went to board in a convent, in order to devote her whole fortune to the discharge of the debts of her husband. She persisted in this resolution, with heroic constancy.'

When the insurrection of the American colonies gave rise to new hostilities between France and England, a plan for a descent on England, was projected in 1779, between the French and the Spanish government. We shall translate what the marshal says on this subject.

'The fleets of the two powers, (France and Spain) were to unite, to make themselves masters of the channel, and to cover a descent of forty thousand men, on the coast of England, under the com-

mand of the count de Vaux.'—'M. de Vaux placed me at the head of the finest advanced guard that was ever seen.'—'The plan was, after having beaten the English fleet, or forced it to return to port, to attack Portsmouth, and the Isle of Wight. But, though enormous sums were expended, worse arrangements could not be made. One half of the transports, for the troops, was assembled at Havre, the other at St. Maloes. After leaving these ports, they could not unite off the heights of Cherbourg, without cross winds, which must be contrary to one of the divisions. In short, M. d'Orvilliers was obliged, with three months provision on board, to sail to Cape Finisterre, to meet the Spaniards. This admiral, who was aware of the tardy movements of the Spaniards, in vain represented that he should consume his whole stock of provisions in a premature cruise; a fleet of victuallers was promised to be ready for him at Ushant, after their junction. What M. d'Orvilliers had foreseen, came to pass; the Spaniards did not make their appearance for two months and a half, and the supplies were not ready when M. d'Orvilliers passed Brest with the combined fleet. He sailed up the channel, threw Plymouth into consternation, and sent a frigate to St. Maloes, to announce his arrival; but a violent gale of wind forced him to leave the channel, in order to avoid being driven on the coast of Cornwall. He returned to Brest with half his crew sick, and the greater part of his fleet without water or provisions. The victualling ships which were sent too late, made a fruitless search for him on the sea, and entered Brest after his arrival.'—'Thus ended a most expensive, and ill-concerted expedition.'

In a subsequent period of his memoirs, the marshal informs us that he passed, for a short time, into England, and visited Portsmouth, where he experienced very polite attention from admiral Hood.

'He permitted me to see all the fortifications of Portsmouth, with the same facility with which I could have inspected those at Calais.'—'My curiosity was excited to behold the road which I was to have taken at the head of the grenadiers of the French army, in the descent which was projected in 1779.'—'If M. d'Orvilliers had known that he had left admiral Hardy behind him, beyond the mouth of the channel, if, instead of stopping before Plymouth, he had sailed immediately to Portsmouth, he would have obtained possession of Spithead, and we should have disembarked, and, without difficulty have destroyed the docks and magazines of Portsmouth, which were then protected only by slight fortifications of earth, and guarded by two battalions.'

The country certainly never was so much exposed to invasion, as at this period, when the French and Spaniards were masters of the channel, and the ministry could not, at that

time, have readily brought a superior force to act against the enemy. But this project was happily frustrated by those contingencies which seem to sport with the schemes of political calculation.

We shall not notice the details which the author gives of his campaigns in America, where he commanded the French troops, who, aided in establishing the independence of the United States. M. de Rochambeau gives the following sketch of the state of manners and opinions in the extended regions of North America, at the time when he had an opportunity of observing them. The inhabitants

' of the north, composed of proprietors, whose fortunes were almost equal, necessarily inclined to a democracy; the southern states, where there were many great proprietors in the midst of whites, in less easy circumstances, and of numerous blacks, had a leaning to aristocracy. But all rapidly united in the support of liberty, equality, and independence, while they reserved a great respect for property. Every mode of worship was equally tolerated; the sects which were most numerous, were the episcopalians, the presbyterians, and the quakers. The first were the most dangerous, on account of the ecclesiastical supremacy which they acknowledged in the king of England. The congress began by excluding all ecclesiastics, of all descriptions, from any share whatever in the political and civil administration. Thus religion was entirely excluded from their secular deliberations; every religionist adhered to his peculiar mode of worship, and the sabbatical ritual was scrupulously observed. The minister of religion was honoured with the first place at the public dinners; he said grace over the repast; but his prerogatives did not extend beyond this in society. Hospitality is the predominant virtue. The young women are left without restraint till they are married. Their first question is, whether you are married, and, if you answer in the affirmative, there is great insipidity in their conversation. Till the age of puberty, it is very common for them not to have made choice of any particular religion; they say that they will leave that to their husbands. But when they are once married, they devote themselves entirely to the duties of their new situation; and it is very rare, particularly in the country, to find a dissipated wife. The children are generally kept extremely neat. The cultivator is something distinct both from the tenant and his lord. He is, in every sense of the word, a proprietor; he possesses every necessary, and he purchases fine and neat clothes, with the surplus of his harvest. It is the same with his furniture; great neatness is the principal characteristic; but the colonist has to combat many intermediate difficulties, before he arrives at this state. As there are more lands to clear than hands to cultivate, the wages of labour are very high; the meanest handicrafts-man, or day-labourer, was in my time, paid a piastre, or five livres, ten sous a day. After strenuous exertion for a period of six

years, the day-labourer acquires enough to purchase a lot of land. He begins by setting fire to the wood, which they called *clearing* the ground. He then sows every kind of grain between the stumps, which springs up with great luxuriance, from a bed of rotten leaves, which have been reduced into a vegetable mould, in a long course of years. He forms his habitation with round logs of those trees, placed one upon another, supported by stakes. He takes care to have clumps of trees to shelter his different sorts of cattle from the rains, the strong dews, and the ardent heats. When, at the end of twenty or thirty years, he has gotten rid of the stumps of trees which obstruct the movements of the plough, he thinks of constructing a neater dwelling of planks, well joined and skilfully placed. He makes use of but little iron; but the windows and doors are rendered perfectly close, by the skill of the carpenter. In twenty or thirty years, more luxury finds its way into the family, and they build a house of brick, which is the perfection of their architecture.'

After his return from America, the author was employed in several important stations, where he seems to have laboured with zeal to promote the public good. In 1788, he was chosen one of the assembly of notables, and appears to have warmly espoused the popular cause in the plan which was proposed for the election of the states-general, in 1789. In the commencement of the revolution, he exerted himself with great success at Strasburg, and in the surrounding country, to moderate the turbulence, and to repress the anarchic outrages of the people. Before the declaration of war against Austria, he was appointed to the command of the army of the north, and he used his utmost endeavours to prevent those violent measures which the intemperate council of France at that time produced. Rochambeau does not appear to have connected himself with any of the predominant factions, but to have acted, in this most trying period, like a man of great good sense, of unshaken integrity, and unsullied patriotism. During the reign of terror, he was arrested and sent to the conciergerie.

'When I arrived at this place, says he,

'Malesherbes, his daughter, and grandaughter, Brienne, and the four Chenil, his nephews, were brought there at the same time. The keeper of the prison, and his turnkeys, received me as if I was going to be immediately executed. They rifled my pockets, as if I had had a moment to live, and when they saw my infirmities and wounds they were going to throw me in the yard, as there was no empty room in the interior of the prison; but some honest soldiers, both of the old and the new *regime*, eagerly interposed, and kindly gave up the best part of their cell.'

In this prison, the marshal saw the most discordant collection of the most celebrated persons of all parties.

'Looking through the windows into the court of the women, I saw the duchesses de Grammont, du Châtelet, and many others arrive. They were all heaped together, to be carried before the tribunal the next day, at the same sitting; they were tried, condemned in half an hour, and sent to the place of execution.'

'During the day, the prisoners of the Conciergerie, ate, drank and sung, till night, songs and ballads which some of them made before they went to the guillotine.'

Three days after this, the marshal procured a surgeon to dress his wounds, who obtained an order to send him to the bishop's hospital. Here he was confined in a room with twelve other persons. Fifteen days after his arrival at this place, the ushers of the revolutionary tribunal brought twelve *acts of accusation*, which were equivalent to twelve orders for burial, to accompany Madame Elizabeth, sister of Louis XVI. to the tribunal, the next morning.

'I,' says the marshal, 'was leaning on my cane, expecting my summons, when the first usher, accompanied by the surgeon of the hospital, cried out, *You did not hear then, marshal, what I said when I entered the room?* There is nothing *come for you. I am deaf*, said I, *but you may well repeat it again.* I passed the night with my unfortunate companions, examining their acts of accusation, and in giving such advice as the situation of these unhappy persons seemed to suggest. At eight in the morning, they came once more to embrace me; they bade me a last adieu, with a courage which never forsook them, nor the virtuous princess Elizabeth, to the last moment of existence.'

The marshal was set at liberty soon after the fall of Robespierre.

The marshal extends his memoirs to the termination of the last campaign of the French in Poland. His narrative is brief, but clear, and free from that metaphorical inflation and tinsel glitter, which so often disgrace the works of the French press. Unlike most of the French writers, who give any account of the recent political or military transactions of their country, the author does not go out of his way to offer the incense of courtly adulation to Bonaparte, nor to exclaim against the ambition and injustice of this country. He seems to pay a scrupulous regard to truth in his details, and to write with as little partiality or prejudice as is perhaps possible for any person who has to record recent transactions, which have had no small influence even on his own sum of personal enjoyment, and in many of which he himself has played a distinguished part.

ART. IV.—*Les Martyrs, ou le Triomphe de la Religion Chretienne, par F. A. de Chateaubriand, Auteur de Genie du Christianisme, d'Atala, &c.*

The Martyrs; or the Triumph of the Christian Religion. By F. A. Chateaubriand, Author of the Genius of Christianity, of Atala, &c. 3 Vols. 8vo. pp. 838. Dulau, Soho Square. 1809.

M. DE Chateaubriand thinks that the '*merveilleux*,' of Christianity may contend for the palm of interest, with that of paganism. In the present work he has endeavoured to verify his favourite hypothesis. For this purpose, he made choice of a subject, in which he could throw upon the same canvass the predominant features of the two religions; the morality, the pomps, and ceremonies of both worships; in which he might blend the language of Genesis, with that of the Odyssey, and place the Jupiter of Homer by the side of the Jehovah of Milton, without any offence to piety, to taste, or to probability.

For the epoch of this design, the author selected the reign of Dioclesian, when christianity was not yet become the religion of the state, but when its altars rose near the altars of the idols. The scene opens and closes in a period of persecution. The persons who make a figure in the work, are both pagans and christians; and the author depicts the state of christianity in the world, at the period of the action. M. de Chateaubriand appears to have been captivated by the fertility of his subject, and says, that it put all sacred and profane antiquity at his disposal. In the course of his narrative, he introduces a picture of the different provinces of the Roman empire, and the reader is gratified with a view of Greece, Italy, Judea, Egypt, Sparta, Athens, Rome, Naples, Jerusalem, Memphis, the valleys of Arcadia, and the deserts of the Thebais. In order to render his topographical delineations more correct, M. de Chateaubriand informs us that he travelled on purpose to inspect with his own eyes the principal places which he has described. His descriptions, therefore, are not vague and fanciful combinations of imagery, but have a local reality and life, which must add greatly to their interest, and will give no inconsiderable value to his work, whatever may be the incongruity of his plan, or the defects of the execution.

The author tells us that some of his descriptions are entirely new:

'No modern traveller,' says he, 'with whom I am acquainted,

has given a picture of Messenia, of a part of Arcadia, and of the valley of Laconia. Chandler, Wheeler, Spon, le Roy, M. de Choiseul, never visited Sparta. M. Fauvel, and some English, have proceeded as far as this celebrated town, but they have not published the result of their labours. The picture of Jerusalem, and of the 'Dead Sea,' is equally faithful. The Church of the Holy Sepulchre, the '*Way of Thorns*,' *via dolorosa*, are exactly such as I have described them. The fruit which my heroine collects on the borders of the Red Sea, and of which the existence has been denied, is universally found at two or three leagues from Jericho; the tree, which bears it, is a species of citron, and I brought many of these fruits into France.'

The author, who appears to design this work as *an epic poem in prose*, commences his *pedestrian* flight with a double invocation to two muses, the sacred and the profane, the inspired and inspiring nymphs of Sion, and of Helicon. Thus furnished at once with the harp of David, and the lyre of Homer, the author strikes up the following strain:

'Nine times had the church of Jesus Christ seen the spirits of the abyss conspire against her; nine times had this ship, which shall never perish, escaped shipwreck. The earth reposed in peace. Dioclesian held in his able hands the sceptre. Under the protection of this great prince, the christians enjoyed a tranquillity which they had never hitherto experienced. The altars of the true God began to vie in adoration with the altars of the idols; the number of the faithful increased every day; honor, wealth, and glory, were no longer the sole portion of the worshippers of Jupiter. Hell, incensed with the loss of his empire, wished to interrupt the course of the heavenly victories. The Eternal, who saw the virtues of the christians wither in prosperity, permitted the dæmons to excite a new persecution; but this new trial was to plant the cross on the throne of the world, and to crumble the temples of the false gods into dust. In what manner did the ancient enemy of the human race render the passions of men, and particularly ambition and love, subservient to his projects? Deign, O ye muses, to acquaint me with this. But first enable me to make known the innocent virgin, and the illustrious penitent who were resplendent in this day of triumph and of woe. Heaven chose one from among the idolaters, and the other from among the faithful, to be the expiatory victims of the Christians and the Gentiles.'

We shall now, as briefly as we can, detail the principal story which forms the basis of this work, without regarding the episodes, and shall then translate some few extracts, which seem most likely to give the reader an idea of the execution. We shall more particularly confine ourselves to those topographical delineations, with which the author has

enriched these volumes, and which, from their accuracy, and their historical associations, are likely to interest those whom the story itself would fail to please.

We have already said, that the author has chosen the reign of Dioclesian, for the epoch of his subject, and that it commences with the permission, which he feigns to have been given to the infernals, to excite a tenth persecution. The tenth persecution became general in A.D. 303, and Dioclesian relinquished the imperial purple, and retired to private life in the year 305. The author is therefore guilty of a little anachronism, in bringing on the stage St. Jerome, and St. Augustin, who did not flourish till a later period. But these ghostly fathers are rather introduced by way of episode, than as acting any important part in the story.

Demodocus, the last of the Homerides, is appointed priest of Homer, in the temple of that poet, on mount Ithome, in Messenia. He consecrates his only daughter, Cymodoce, to the worship of the Muses, in order to protect her against the addresses of Hierocles, the pro-consul of Achaia, and the favourite of Galerius. Cymodoce, going to attend the festival of Diana Limnatis, loses her way in the night, on her return, when she accidentally meets with a youth reposing by the margin of a fountain. This youth is named Eudorus, the son of Lasthenes, one of the most illustrious and opulent families in Arcadia. Eudorus, himself, is a celebrated warrior, the friend of prince Constantine, the son of Constance. Eudorus conducts Cymodoce to her home. Demodocus, after this departs with his daughter to Arcadia, to pay his acknowledgments to the family of Lasthenes. Democritus finds christianity embraced in the family of Lasthenes. Cyril, the bishop of Lacedemon, arrives. After some devotional effusions, and an evening repast, the family and the strangers, before they retire to rest, spend some time in a shrubbery, near the banks of the Alpheus. Cymodoce and Eudorus both gratify the company with the exertion of their musical powers. Cyril, the bishop, at night, is disturbed by a dream, which seems to announce fresh persecutions. He rises from his couch, and offers up a prayer to the Eternal. We have next a description of heaven, and a *celestial colloquy*, all which it is impossible to read without weariness or disgust. Even the genius of Milton sunk beneath such an attempt, and neither French poetry, nor French prose, aided by all the genius of M. de Chateaubriand, can ever be expected to succeed.

Eudorus is requested to recite the adventures of his life: and Demodocus, Cymodoce, &c. retire to an isle, at the confluence of the Ladon and the Alpheus, to hear the varied tale. The relation itself occupies a large part of this work; and contains several very interesting and glowing details. It

commences in the fourth book, and it extends to the end of the eleventh, with an interruption of the story in the eighth, in which the author describes the dawning love of Eudorus and Cymodoce; the advantage which Satan takes of this event, to trouble the church; the council of the dæmons; and other marvellous improbabilities.

The twelfth book opens with an invocation to the holy spirit. Satan and his subordinate dæmons are very busy, in this book. Dioclesian orders a census of the christians. The reciprocal attachment of Eudorus and Cymodoce becomes irresistible. Cymodoce consents to embrace the religion of her lover. Demodocus hesitates, but at last consents to give his daughter to Eudorus, in order to rescue her from the continued persecutions of Hierocles. Hierocles is seized with jealousy; he accuses Eudorus, at the court of Dioclesian. Cymodoce repairs to church to be affianced to Eudorus, when some soldiers, in the pay of Hierocles, rush into the sanctuary, at the conclusion of the ceremony, and endeavour to carry off Cymodoce. But she is rescued by her lover, who defends her at the tomb of Leonidas. Eudorus is, after this, ordered to Rome, and Cymodoce is sent to Jerusalem, to be placed under the protection of the mother of Constantine. Eudorus and Cymodoce repair to Athens, where they embark, the one for Rome, and the other for Syria. On his arrival at Rome, Eudorus is selected to plead the cause of the christians, before the senate. The sophists induce Hierocles to defend their sect, and to accuse the christians. Dioclesian consents to publish the edict of persecution, but determines first to consult the oracle of the Sybil. In the mean time, Cymodoce lands at Joppe, and traverses the country to Jerusalem, where she is affectionately received by Helena. The persecution begins. Dioclesian abdicates the crown. Eudorus is cast into a dungeon. A centurion is sent to Judea to seize Cymodoce, who escapes to the grot of Bethlehem, where she meets an anchorite, whom she finds to be St. Jerome, who is said to have chosen the birth-place of his Saviour for his tomb. Cymodoce retires to Ptolemais, and embarks for Greece, but is driven by a tempest, excited by the orders of the Deity, on the coast of Italy. She is arrested and conducted to Rome, by the satellites of Hierocles. Hierocles is disgraced, and Cymodoce is rescued from his violence; but she is sent to prison. She hears from Eudorus.—Eudorus endures the torture with heroic resolution. Cymodoce hears that Eudorus is condemned to be torn to pieces in the amphitheatre, by wild beasts, and she resolves to perish with him. Cymodoce has an affecting interview with her father. She persists in her resolution, not to purchase life by the recantation of her faith, nor by the desertion of

her husband. Eudorus and Cymodoce are torn to pieces by a tiger, in the amphitheatre.

In this brief abstract we have almost entirely omitted the spiritual machinery, both Pagan and Christian, which takes up so much of the work, and often causes no small confusion in the narrative. The author seems entirely to have forgotten the sage maxim of Horace: '*Nec deus intersit*,' &c.; for he sometimes introduces spiritual agents, on the most trivial occasions. In order to have a parallel force, to place in array against his pagan dæmons, he creates angels of every form and species; and his christians can hardly eat, drink, or go to sleep, without their sensible intervention. It appears then, that the author does not restrict his march within the narrow limits of probability; and that he has peopled his *poem in prose*, with a multitude of aërial forms, which would hardly be allowed in the boldest flights of heroic verse.—His double mythology of christianity, and of paganism, which he probably thought the brightest excellence, appears to be the greatest blemish of his work. It diminishes the interest, and often occasions sensations of insipidity, which approach to disgust. That part of the work, which, on the whole, possesses the greatest degree of captivation, and where the genius of the author is most lucidly shown, is the account which Eudorus gives of his own adventures. In this, and indeed, in other places, we find affecting and beautiful passages, in which the most delicate sentiment is adorned with great richness of imagery, and great eloquence of diction. The style of M. de Chateaubriand is often highly eloquent, though that eloquence is not seldom vitiated by the tawdry tinsel of the French school. He is a writer who can occasionally command the affections; and many of his landscapes are finished with the touches of a master.

We will translate a few passages, and lay before the reader some of the scenery of his work. Eudorus speaks thus of the juvenile period of his life:

'My family, which was rendered wise by the lessons of adversity, and by the simplicity of Arcadian manners, was the first in Greece which embraced the doctrine of Christ. Subjected to his divine law, my youth was spent on the banks of the Alpheus, and amid the woods of Taygetus. Religion, who kept my soul under the shadow of her wings, prevented it from expanding too soon; and, by prolonging the innocence of my youthful years, seemed to make an addition of innocence to innocence itself.'

When Eudorus had just reached his sixteenth year, he left Greece to proceed to Rome. His mother accompanied him to the port from which he was to embark. She

saw him on board the ship, and while they were unfurling the sails,

'Her heart,' says he, 'was ready to break at the thought of the stormy seas, and the still more stormy world, which I was going to traverse, without the compass of experience.'

The French is,

'Son cœur se brisoit a la pensée de ces mers orageuses, et de ce monde plus orageux encore que j'allois traverser, navigateur sans experience.'

This is very naturally and very beautifully expressed. The association of ideas, would, probably, occur to most minds in a similar situation; but the '*plus* orageux *encore*,' the '*still more* stormy voyage of life,' heightens the effect, increases the impression on the reader, and evinces the sensibility of the writer.

Great meaning, and no small portion of what the Germans call *aesthetic* effect, are condensed into the following sentence:

'Nous parcourûmes cet Archipel de la Grèce, où l'aménitè des rivages, l'eclat de la lumière, la douceur et les parfûms de l'air, le disputent au charme des noms, et des souvenirs.'

It is not easy to render this in English, so as to retain the ideas, without dilating the diction.

'We passed through the Grecian Archipelago, where the amenity of the shores, the bursts of prospect, the delicious perfume of the breeze, rivalled the charms of historical reminiscence.'

The author proceeds in his picture of the Archipelago:

'We saw every promontory decorated with temples or with tombs. We touched at different ports, we admired the numerous cities, some of which bear the name of a brilliant flower, as the rose, the violet, the hyacinth, which filled with people, and surrounded with luxuriant harvests, glitter in the sun, on the margin of the wave.'

Eudorus remarking the different impressions which were made on himself, and some other young persons on board the ship, at the sight of towns, which were once great and flourishing, laid in ruins, says:

'Whence arose this difference? From our religion; they were pagans, I was christian. Paganism, which developes the passions

before their natural period, retards the progress of reason; christianity, on the contrary, which prolongs the innocence of the heart, accelerates the virility of the mind. From our earliest years it inspires a gravity of sentiment; it respects, even in our swaddling clothes, the dignity of man; it treats us even in the cradle as serious and sublime beings, for it acknowledges an angel in the child which the mother fondles at the breast.'

What the author says of the gay idolatries of paganism, may, in a great measure, be applied to that species of novel reading, which is so much in vogue. It causes the passions not only early to bud, but prematurely to bloom. It emasculates the mind, and prevents it from acquiring that constancy and robustness which are necessary to preserve the virtue of individuals secure, amid the temptations of life.

At Rome, Eudorus contracted a friendship with Jerome, with Augustin, and with prince Constantine. Of the latter, he says, that he was, like himself, a species of hostage in the hands of Dioclesian.

'Nothing,' says the author, with great truth, 'tends so much to cement a friendship between two souls, as a resemblance in their destiny, particularly when that destiny is unfortunate.'

The following is the picture which the author draws of death in the eighth book:

'A phantom darts across the threshold of the inexorable gates. 'Tis death! He appears like a dark spot on the flames of the dungeons, which blaze behind him; his skeleton permits the livid rays of the internal light to pass through the hollows of his bones. His head is adorned with an evanescent crown, the jewels of which he snatches from the kings and the people of the earth. Sometimes he appears in shreds of purple, or of stuff, of which he has despoiled the rich or the poor. Sometimes he flies; sometimes creeps; he assumes all forms, even those of beauty. He might be thought deaf, and yet he hears the most minute sound that announces life. He appears to be blind, and yet he sees the smallest insect that crawls upon the earth. In one hand he holds a scythe, with the other he conceals the only wound which he ever received, and which Christ, the victorious, plunged in his bosom, on the summit of Golgotha.'

The following is no unfavourable specimen of the descriptive power of M. de Chateaubriand. Eudorus, who had ascended the Nile as high as the great cataracts where he met Dioclesian, who had lately concluded a treaty with the people of Nubia, had obtained the permission of the emperor to revisit his native country; and he resolves to explore the rout across the desert, into Syria.

'At two days journey above Memphis,' says he, 'I took a guide to conduct me to the coast of the Red Sea, whence I intended to pass to Arsinoe, (Suez) in order to repair to Gaza, with the merchants of Syria. Some dates, and some skins filled with water, were my only stores for my journey. My guide rode before me, mounted on a dromedary; I followed, on an Arabian horse. We passed the first chain of mountains, which border the eastern bank of the Nile; and, losing sight of the moist country, we entered an arid plain. Nothing can better represent the transition from life to death. 'Imagine to yourselves,' says Eudorus to his attentive auditory, 'an expanse of sand, thrown in ridges by the rains of winter, and burnt up by the heat of summer, of a reddish hue and a frightful sterility. At times, some prickly shrubs shadow a small part of this immensity of sand; the wind traverses these bristled forests, without bending their inflexible boughs. Here and there, we are surprised to find some pieces of petrified vessels; and some heaps of stones thrown together at intervals, serve to mark out the track for the caravan. We proceeded, during the whole day, through this plain. We passed another chain of mountains, and discovered a second plain, more vast and more desolate than the first. Night came on: the moon illumined the vacant desert. We perceived, in the naked solitude, only the motionless shadow of our dromedary, and the flitting forms of some antelopes. The deep silence was interrupted only by the noise of some wild hogs, who fed on some withered roots, or by the chirping of the cricket, which, in this uncultivated region, in vain demanded the peasant's hearth. We resumed our rout before the morning broke. The sun rose, shorn of his beams, and appeared like a plate of red hot iron. The heat increased every moment. About the third hour of the day the dromedary began to show signs of inquietude, he plunged his nostrils in the sand, and breathed with difficulty. At intervals the ostrich raised a doleful cry. The serpents and the camelions withdrew into the recesses of the earth. My guide beheld the heavens, and turned pale. I asked him the cause of his alarm. I fear, says he, the blast of the south. Let us save ourselves. Turning his face to the north he fled as fast as his dromedary would carry him. I followed him; the tremendous wind, which menaced us, was more swift than we. On a sudden a whirlwind springs up at the edge of the desert. The soil carried before us failed beneath our feet, whilst other columns of sand raised behind us beat over our heads. Bewildered in this labyrinth of moving sand my guide declares that he can no longer find his way; to complete our calamity our stock of water had escaped from our skins during our rapid flight. Panting, parched with thirst, and making a violent effort to hold our breath for fear of respiring flames, the perspiration runs in torrents down our tottering limbs. The hurricane redoubles its rage; it tears up even the antient foundations of the earth, and hurls the burning entrails of the desert in the air. In this atmosphere of sand on fire, my guide vanished from my sight. I soon

hear his shriek, I fly to his voice, the unfortunate man struck by the flaming blast, had fallen dead on the sand, and his dromedary had disappeared. In vain I endeavoured to revive my unhappy companion, my efforts were fruitless. I sat down at some distance, holding my horse in my hand; and hoping only in him who changed the fire of the furnace of Azarias into fresh gales and sweet dews. An acacia, which was growing at this spot afforded me some shelter. Behind this frail rampart I awaited the end of the tempest. About evening the wind changed to the north; the air lost its boiling heat, the sand subsided in the air, and opened a view of the stars, whose fruitless fires only showed me the immensity of the desert. Every track had disappeared; every path had vanished! The undulations of sand, which had been formed by the blast, presented a new, and strange appearance on every side. Exhausted with thirst, with famine and fatigue, my horse could no longer support his weight. He fell lifeless at my feet. The dawn of day only aggravated my sufferings. The sun deprived me of the little strength which I had left. I endeavoured to proceed a few steps; but soon incapable of advancing farther I fell into a bush, and I expected, or rather invoked death. The sun had already reached the meridian, when the roaring of a lion struck my ear. I got up with difficulty and perceived the terrible animal running across the sands. It then struck me that he might perhaps be proceeding to some fountain which was known by the wild beasts of these solitudes. I recommended myself to the power which protected Daniel, and praising God, I rose and followed my strange guide at a fearful distance. We soon reached a small valley, where I saw a well of fresh water surrounded with verdant moss. A date-tree grew near the bank, whose bending branches were hung with ripe fruit. This unexpected succour restored me to life. The lion drunk at the spring, and moved slowly away, as if to give me up his place at the banquet of providence. From the valley of palms I descried a high mountain in the east. I directed my steps to this species of Pharos which seemed to invite me to a friendly port across the fixed floods and thick waves of an ocean of sand. I reached the foot of the mountain; I began to climb the dark and calcined rocks which closed the horizon on all sides. The night was setting in; I heard nothing but the steps of a wild beast, which walked before me, and broke some dry plants as he passed in the shade. I thought that I recognized the lion of the fountain. On a sudden he began to roar; the echoes of these unknown mountains seemed to be awakened for the first time, and returned a wild murmur to the accents of the lion. He stopped before a cavern, the entrance of which was closed by a stone. I could distinguish a faint light through the clefts of the rock. My heart palpitated with curiosity and hope; I approached, I looked, when to my astonishment I really discovered a light at the farther end of this grot. Whoever you may be, cried I, you who feed the wild beasts, have compassion on a traveller, who has lost his way. I had hardly pronounced these words when I heard the voice of an old man, who was chanting a hymn. O Christian! I exclaimed again, give admission to a

brother in distress. I had hardly spoken when I saw a man appear who was bent with age, and who seemed to have numbered as many years as Jacob. He was dressed in a robe made of the leaves of the palm. Stranger, said he, you are welcome! You see a man who is mouldering to the dust. The hour of my sweet sleep is at hand; but I can still show you some transient marks of hospitality. Enter, my brother, the grot of Paul. I followed him trembling with respect for this founder of christianity in the sands of the Thebaid. At the farther end of the grotto a palm tree formed a sort of bower with its twining branches. A spring of limpid water bubbled near. From this spring flowed a small stream, which had hardly escaped from its source before it was merged in the bosom of the earth. Paul sat down with me at the margin of the water, and the lion which had showed me the Arab's well, came and crouched at our feet.'

The author then describes the site of Lacedæmon as it appeared from 'the flowery declivity of the Thornax,' from which Sparta, and the vale of Laconia are seen.

'In the west rose the mountainous chain of the Taygetus crowned with forests and with snow; other mountains less elevated formed a parallel curtain in the east; which gradually subsided into the summits of the reddish sides of the Menelaium. The valley comprehended between these two chains of mountains, was obstructed to the north by a confused mass of irregular hills. These as they descended towards the south form at last the shelving banks on which Sparta was built. From Sparta to the sea we perceived only a continued tract of fertility, intersected with vineyards and corn-fields, and shaded with groves of olives, of sycamores, and planes. The Eurotas took its meandering way through this smiling solitude; and concealed under impending shades its azure streams, which were embellished by the swans of Leda.'

Cymodoce, the wife of Eudorus, who had landed at Joppe on her way to Jerusalem, passed the plain of Sharon, which furnishes an image of beauty to the scriptures, and which was richly carpeted with those flowers which surpass the magnificence of Solomon.

'They cross the torrent,' says M. de Chateaubriand, 'from which the shepherd of Bethlehem picked the pebbles with which he slew the Philistine; they penetrate a desert where a few wild figs, scattered here and there, exposed their dark foliage to the burning wind of the south. The earth lost the verdure which it had hitherto preserved; the sides of the mountains become dilated and assume at once an air of greater grandeur and sterility; by degrees all vegetation fades and dies; even the mosses disappear; a red and burning hue is diffused over the pale surface of the rocks. On ascending an elevated hill the pilgrims suddenly descry an old

wall surmounted with the roofs of some new edifices. The guide cries out 'Jerusalem!' and the troop suddenly arrested by an involuntary emotion, repeat 'Jerusalem! Jerusalem!'

ART. V.—*Voyage de Decouvertes aux Terres Australes, &c. Voyage of Discovery to the South Seas, executed by order of his Majesty the French Emperor by the Corvettes le Geographe, le Naturaliste, and the Casaurina Galley during the years* 1800, 1, 2, 3 *and* 4. *Published agreeably to an Imperial Decree issued during the Administration of M. Champagny. By J. M. Peron, Naturalist on the Expedition, Member of the Institute, &c. vol.* 1st. 4to *with an Atlas. Printed at the Imperial Press.* Paris. 1808.

THE expedition to the South Seas under the command of Captain Baudin, undertaken by command of the French government forms the subject of this volume. The narrative given by this officer himself of his voyage not having proved satisfactory to the *savans* of the French institute, and the author having fallen under the displeasure of his employers in consequence of deviating from his instructions, M. Peron now comes forward as the official journalist of the expedition. The report of the institute published as a preface to the work, encourages the public to expect much gratification from its perusal. The author is described as being the only zoologist attached to the expedition who performed the whole of the voyage, and after bestowing great praise on his indefatigable and zealous services, we are informed that he has enriched natural history and particularly zoology more than any voyager of modern times. His work upon this recommendation is published at the expence of the French government.

The expedition sailed on the 19th of October 1800 from Havre; at Teneriffe the ship remained ten or twelve days, which gave our author an opportunity of surveying the Peak of that island. In contradiction to former geographers he takes occasion to observe that this is not the highest mountain of the globe, being only two thousand toises above the level of the sea.

The passage from the Canaries to the Isle of France was one of the most tedious ever known, in consequence of calms experienced on the coast of Africa.—The first book concludes with a short but interesting description of the Isle of France.

The second book comprises the voyage from the Isle of France to Timor. Scarcely had our voyagers quitted the former place on the 25th April, 1801, when their commander informed them that from that day forward they might expect only half a pound of fresh bread every ten days: that the rations of wine

would be discontinued, and three glasses of wretched *tafia*, from the Isle of France, substituted in its place; and that biscuits and salt provisions would in future constitute their daily food.

According to his instructions M. Baudin should have in the first place steered for Van Diemen's Land to the south of New Holland; but the tediousness of the navigation from Europe to the Isle of France, and his long stay at that island made the season so far advanced that he resolved to explore the north east of New Holland:

'This important determination,' says M. Peron, 'gave general dissatisfaction, because our situation did not imperiously call for it; the season although already far advanced was not so much so as to prevent us from doubling the south Cape; and as from this point we had at all times to beat up for the equatorial regions, we gave it as our opinion that the instructions of government ought to be more attended to, particularly as we knew them to be the result of deep study and meditation among men of science at home. My readers will subsequently see the bad effects of this change of destination.'

On approaching the land, the author remarked with surprize, a sudden and complete change in the progress of meteorological phenomena. Hitherto the easterly winds had been constantly very humid, and accompanied with fogs and rain, attended by the elevation of the thermometer and hygrometer, and the depression of the barometer.

In the vicinity of the western coast of New Holland, the same winds exhibited characters totally different; under their influence the atmosphere was pure and serene, and the meteorological instruments, the thermometer alone excepted, acted in a manner quite contrary.

Reflecting upon the causes of this sudden change, M. Peron thought he might draw the singular conclusion, that the part of New Holland which they first made must have been a flat country, destitute of high mountains, tall forests, or even large streams of fresh water: he drew up a memoir upon this subject; but all those to whom he shewed it refused to subscribe to his opinions until they were compelled to admit their accuracy on the 27th May, when the land first came distinctly in view.

This was Leuwin's Land, which they explored as well as they were able, but not without undergoing many hardships, which the author has feelingly described. During this excursion, which lasted until the 19th of June, the author and his colleagues made some fine collections of curiosities, and particularly of new plants for which they made a suitable return by sowing several useful European vegetables: they discovered a cape to which they gave the name of *Cap du Naturaliste*, and a bay called *Baie du Geographe*. It is worthy of remark that

however anxious to establish a communication with the natives of the country, they were uniformly unsuccessful: the naked inhabitants constantly fled at their approach or shewed symptoms of resistance to a closer acquaintance.

During this survey the two corvettes unfortunately separated on the 8th of June in a gale of wind accompanied by a thick fog. The three succeeding chapters of the second book relate to the operations of the *Geographe* only, on board of which M. Peron was; the adventures of the *Naturaliste* during her separation are detailed in the last two chapters of the book.

From Leuwin's Land the Geographe proceeded to Endracht's Land. While the country here is destitute of vegetation and presents a hideous aspect, the sea which washes the coast is peopled with various animals chiefly with *mollusci* and zoophytes, sea serpents, and whales. M. Peron enters upon a discussion respecting the sea serpents, of which he constitutes a family distinct from that of land serpents. The great abundance of whales, particularly in the great bay improperly called the Bay of Seals, excites an idea that this bay may one day become important on account of its fisheries.

The navigation along these shores is extremely dangerous on account of the breakers, and the voyagers were therefore obliged to keep out to sea with few opportunities of landing. They discovered a great number of islands and archipelagos in their rout, however, to which they gave names.

The sea in these regions abounds in fish of all descriptions, and the naturalists of the expedition were enabled to enrich their collections with several species of fishes, mollusci, crustaceæ, and zoophytes.

When the Geographe arrived at the extremity of the archipelago, to which he had affixed the name of Bonaparte, M. Baudin was compelled by the want of provisions of every description, and other causes, to quit the shores of New Holland and bear away for Timor. They sailed on the 18th of August, and on the 22d anchored in the roads of Coupang, the Dutch settlement in the island

The description of the island of Timor, given by M. Peron is entertaining and lively. The French were at first coldly received by the Malays, who mistook them for Englishmen, to whom they owed some old grudge: the voyagers were, however, soon treated with hospitality, and several Malays contracted a friendship for our author. His interview with Amadima, the king of Sabon, a neighbouring island, affords an opportunity of describing the manners and customs of the natives. Amadima proposes to exchange names with Peron in token of amity, and leaps for joy on obtaining the voyager's consent.

'This singular proposal,' says M. Peron, 'recalled the affecting

custom of exchanging names so often mentioned by Cook as taking place in most of the South Sea islands, and which extends to the damp and foggy shores of New Zealand.'

The expedition remained eighty-four days at Timor, and M. Peron made use of that interval to collect materials respecting the topography of the island, and the history of the natives; he informs his readers that these acquisitions will form the subject of a distinct work. In other respects this long stay at Timor was very fatal to the crew; many fell sick, and several died; among the latter was the head gardener to the expedition, Anselme Riedlè, whose loss was deplored by all.

The third and last book in the volume contains the voyage from Timor to Port Jackson. They weighed anchor from Coupang bay on the 13th November 1801, and steered towards the south extremity of Van Diemen's land, which they came in sight of after a navigation of sixty days. Several of the sick died on the passage, and among the rest M. Levillain, one of the naturalists.

Here the author presents his readers with a great number of interesting facts principally relating to marine zoology. On the 13th of January 1802, the expedition anchored in Dentrecasteaux channel, in order to take in water; several landings were made with the view of finding a spring, and the author and M. Lesueur accompanied M. Freycinet, who was entrusted with the charge of visiting with this view the entrance of the river Huon and the Port of Swans. During the whole of the voyage the author had not seen a more picturesque or agreeable view than the latter affords, and the drawing he gives of it does great honour to his pencil. In their first excursion they had a very interesting interview with a family of natives, consisting of nine persons, one of whom, a young man, was particularly distinguished by a thoughtful and animated countenance, and by the attention with which he examined objects which were new to him. M. Peron on this occasion collected more than forty new species of mollusci, shells, crustaceæ and fishes. Their search after fresh water, however, was fruitless, after having spent much time they discovered a small river, abounding in trouts of a new kind, but it was so surrounded with marshes that it was impossible to fill the water-casks. Those of the crew who landed in other places were not more fortunate: the natives with whom they met were far from possessing that character of goodness and cordiality which the author found in the family above mentioned; notwithstanding the testimonies of friendship shewn them, and the presents which were heaped upon them they were treacherous to the last degree; indeed this was the general character exhibited by the natives wherever the voyagers landed when exploring these shores.

Not having procured fresh water, the vessels penetrated farther up the channel. M. Peron landed on Isle Bruny accompanied by Messrs. Freycinet and Montbazin, and he brought off a great variety of new articles, particularly several species of coleopteras, of which, two appeared to be new genera, and a quadruped with palmated feet of a new description. In a second excursion to the same island he collected upwards of twenty new species of fishes, and twelve or fifteen species of new, or very scarce shells, among which was a trigonia valve *(trigonia antartica)* which had never been found alive before.

M. Peron accompanied M. Freycinet, who was ordered to ascend as far as he could the north river, the only one in this part of these countries which required a particular examination. They made several incursions into the country, and landed at several places up the river; they at last found a spring of water, at which they were able to fill their casks. They could not open a communication with the natives; but the author was able to extend still farther his collection in natural history.

During their stay in Dentrecasteaux channel, the author made several other landings at various points in Van Diemen's land, and the Island Bruny; he frequently took occasion, during this period to examine the natives of the country, and to collect details upon their manners, customs, arms, ornaments, language, &c.

M. Faurè had been detached for the purpose of examining the N.E. of the channel, and M. Peron gives his readers the result of these inquiries, with the view of correcting the vague geographical description given by admiral Dentrecasteaux.

After a stay of thirty-six days our navigators set sail from this channel on the 17th of February 1802, and steered to the S.E. of Van Diemen's Land. They anchored in the channel between this land and the Island Maria opposite Oyster Bay, when several landings were made by M. Marouard to make the line of this island, and to draw up a survey of it; he was accompanied by M. Boulanger, and the author; M. Freycinet, senior, was ordered to proceed southward to visit the whole of the coast of Van Diemen's Land comprehended between the cape opposite to the south point of Isle Maria, and cape *Frederick*. M. Freycinet, junior, was sent westward by the parallel of the most southward of the Schouten isles, in order to examine the whole of Van Diemen's Land opposite Isle Maria; finally M. Faure, accompanied by M. Bailly proceeded to lay down the geography of the Schouten islands.

While the latter were occupied upon the shores of a large bay, to which they gave the name of *Riealè* Bay not far from Oyster Bay, with the geography of Isle Maria, the author penetrated into the interior of the country where he discovered a monument so far interesting as it had not been seen by any

former voyager, and as it convinced him that the inhabitants burned their dead. This was a tomb, in the inside of which were ashes, and bones, with pieces of flesh still attached to them. The author discovered another next day, and after minutely describing both, he enters into a disquisition concerning the manners of the inhabitants. He then describes the enormous beds of fuci, which fringe a part of Riedlè bay; these beds are composed of one single species, namely the *fucus gigantinus*, the largest of all the marine vegetables, some having measured not less than three hundred feet in length.

On the 27th of February the ships again set sail towards the eastern coast of Van Diemen's Land. The Geographe entered Banks's and Bass's straits. The latter is the famous strait which separates New Holland from Van Diemen's Land. M. Peron describes it as about fifty leagues in length from north to south by an equal breadth. Banks's strait is a channel ten miles broad formed by Diemen's Land, and several islands at the eastern entrance of Bass's strait.

This strait led our navigators to a country entirely unknown before, and to which they gave the name of *Terre Napoleon*. This comprehends the portion of the south and south-west of New Holland, situated between Port Western, which M. Bass visited, and Nuyts's Land. The examination of this country was the principal object of the expedition; it having been fitted out to resolve the problem if New Holland was really one vast continent, and if there was any great river on its surface.

On the 29th of March the examination of this country was commenced, the Geographe having cast anchor in Port Western the day before. Forty three days were spent on this examination, and during this period two vast gulphs were discovered, which were called Gulph Josephine, and Gulph *Bonaparte*, the former of which penetrated one hundred, and the latter two hundred miles into the land. They discovered a very fine harbour upon the western shore of Gulph Bonaparte which received the name of Port Champagny, and which is described as one of the largest and safest in New Holland; more than one hundred and sixty islands, and an immense number of capes and bays, to all of which names were given, were also the result of this navigation, and they have been accurately laid down in Peron's charts. Upwards of a thousand leagues of coast were surveyed in this manner, including in this calculation all the various curvatures of the islands, and promontories. A great deal, however, was still wanting to render this examination complete; not only had several points of Napoleon Land escaped their notice, from the breakers and heavy gales preventing all access; but when, on the 30th of April, the expedition arrived near the island of Saint Pierre,

(behind which it was necessary to penetrate before they could resolve the question respecting New Holland being one continent, by ascertaining the existence or nonexistence of the strait which had been supposed as existing there, and which opening into the bottom of Gulph Carpentaria, would cut New Holland into two large islands) they were unable to succeed, although several attempts were made for eight successive days, so much had they to contend against tempests, calms, and currents. The same obstacles had presented themselves to captain Flinders whose mission was of the same description, and whom they met on the 8th of April. A more ample examination of Napoleon Land would therefore have required a longer stay in these parts; but the crew of the Geographe, having been long reduced to a bad diet, and afflicted with the scurvy, was at this time in such distress, that it was necessary to put off the farther examination of these shores to another period, and to endeavour to reach the nearest anchorage.

On the 8th of May they steered for Port Jackson. The winter which had just commenced in the southern regions, and the epidemy which reigned on board the vessels imperiously dictated the shortest route possible, which was to run through Bass's Strait; but M. Baudin judged differently, and resolved to double the south point of Van Diemen's Land.

'So extravagant a resolution,' says the author, 'spread consternation on board, and the sad presentiments which it inspired, were, alas! too soon realized.'

In fact during this tedious passage, which lasted until the 20th of June, and which was almost continually accompanied with bad weather, not only a great number died, but the sick increased so much that at length only six men were able to keep on deck, and these were exhausted with fatigue.

On the 20th of May the commander brought up in Adventure bay, in order to take in wood and water, and land such of the sick as were capable of being moved. The author himself landed on this occasion to examine the bottom of the bay. This arm of the sea belongs to the east coast of Isle Bruny, which forms with Diemen's Land, the Dentrecasteaux channel; it is situated in 40° 20′ south latitude, and 145° 12′ longitude, from the meridian of Paris. Of all the points on Van Diemen's Land, and the islands adjoining to it, this is the best watered, and consequently the most interesting to navigators, as they may easily procure wood and water here at all seasons. The vegetable and animal productions here are precisely similar to those of the Dentrecasteaux channel. They found, however, a species of kangaroo smaller than that of Van Diemen's Land, and which in their opinion constitutes a particular species; they also discovered two new species of squali, six or eight feet

in length, and some new species of mollusci, crustaceæ, and insects, to enrich their collections.

On the 22d of May they set sail; but such was the feeble state of their crew, that it required more than four hours to weigh the anchor. Our voyagers remained several days at the entrance of Port Jackson, without being able on account of the weakness of the crew to practice the necessary seamanship to enable them to enter the harbour. On the 20th of June, however, they succeeded in consequence of a supply of men being sent off from the shore. Scarcely had the crew landed when the sick began to recover with astonishing rapidity, excepting two who died the day after the ship had anchored. All the rest, who had been nearly on the brink of the grave, were restored to health in a few days. The author asks, what are the causes of the magical effect of revisiting Terra Firma, and of vegetables upon a disease against which the powers of medicine are in vain displayed on ship-board?

A few days after the Geographe anchored at Port Jackson the Naturaliste also arrived, from which she had again separated on the 8th of March.

The expedition remained at Port Jackson nearly five months, and the scientific gentlemen who accompanied it were not idle. They were warmly assisted and patronized by the government of the colony, and great praise is bestowed on the English residents for their politeness and hospitality.

'All who held official situations whether civil or military, indeed every inhabitant of the colony crouded around us to repair our losses and make us forget our misfortunes. Our sick were admitted into the government hospitals and were attended by English surgeons with the most affectionate care. Every thing the country could afford was placed within our reach. The governor having given us an unlimited credit upon the public treasury, our commander was furnished with printed cheques which he could fill up with any sum he pleased, and these cheques with the bare signature of the French commander attached to them were taken by the inhabitants with a confidence highly honourable to the character of the French nation. Our provisions, wine, biscuit, &c. were exhausted: every facility was afforded us for renewing our supply of these necessaries, and the magazines of the government were frequently opened in order to supply us with articles which the merchants could not furnish. By this powerful assistance, we were enabled to re-equip our two vessels and to purchase a third for the purposes of the voyage. At the same time our scientific researches received every possible encouragement. A guard of British soldiers was posted at our observatory, situated upon the north point of the eastern shore of Sydney Cove. The whole country was open to the excursions of our naturalists. The privilege of wearing arms, so seldom granted in these countries to the inhabitants themselves, was given to us and our suite:—guides

and interpreters were supplied, and in short the proceedings of the English inhabitants were so full of magnanimity and generosity that I should be wanting in the common principles of honour and justice were I to omit thus publicly expressing the gratitude of myself, and colleagues.'

We are particular in quoting M. Peron's tribute of approbation to the British inhabitants of New South Wales, because it exhibits a striking contrast to the base and unmanly treatment of our enterprising and ingenious countryman captain Flinders by the French government. His little vessel was most wantonly captured at sea, and carried into the Isle of France; the crew were imprisoned, and the magnanimous French government have refused to confer a benefit upon mankind in general by releasing captain Flinders with his numerous charts and drawings of the regions he had explored!

The nineteenth chapter of M. Peron's narrative contains a minute description not only of the town of Sydney, the capital of the English colonies, but also the environs and the most remarkable circumstances connected with the other colonies. The parts of this description which seem to possess most interest are the observations of the author upon the physical constitution of New Holland in general, and chiefly the mountains, rivers, and winds: all these subjects present phenomena so extraordinary that they are directly contrary to all the principles which have been hitherto laid down in natural philosophy.

During their stay at Port Jackson, the commander of the expedition, instructed by experience that his ships, and particularly the Naturaliste, were too large for the geographical operations remaining to be performed on the shores of New Holland, took the resolution of sending the Naturaliste back to France, and purchased a galley of thirty tons burden, then on the stocks. All the healthy men belonging to the Naturaliste were taken out, and their places supplied by the convalescents and valetudinarians of the Geographe, and captain Hamelin was ordered to proceed to France with the former vessel to give an account of the voyage to the French government. The Naturaliste also carried with her to France the collection of natural history made during the voyage, M. Lesueur and the author were occupied three weeks in packing this collection, which filled thirty-three large chests, and contained upwards of 40,000 animals of all kinds.

The volume now before us brings down the author's narrative to the 18th of November 1802, the day on which the remaining part of the expedition sailed from Port Jackson, to continue their discoveries. Two chapters are, however, added on curious and interesting subjects. In the first M. Peron communicates to his readers the result of experiments made

with *Rognier's dynamometer** upon the physical strength of the savages of Van Diemen's Land, New Holland, and the island of Timor, compared with that of Englishmen and Frenchmen. These experiments, from which it results that the French and English are far superior in bodily strength, are of great importance to physiologists, since they destroy in a decisive manner the opinions of those, who endeavour to extol savage nature at the expense of civilized society, by imputing to the savage a superiority in physical strength. M. Peron has published several comparative tables, and it may be worth while perhaps to inform our English readers that the strength of an Englishman is, to that of a Frenchman as 71 to 69, thus giving a superiority to the former. The natives of New Holland are rated at 51 in this scale. In accounting for the causes of the feebleness of the natives of Van Diemen's Land, New Holland, and Timor, the author states that with respect to the latter, as they enjoy all the necessaries and comforts of life in abundance their weakness must be ascribed to their warm and moist climate, and to their indolent habits of life. With respect to the people of Diemen's Land and New Holland, he ascribes their relative weakness to the badness and scantiness of their food, and to the excessive fatigue they undergo in order to procure it, but he also shews that this habitual famine is entirely produced by their savage state, and that in all probability the introduction of civilization might remedy this defect in physical strength.

We promise ourselves much gratification from a perusal of the continuation of this work. M. Peron's stile is elegant, and he is at all times instructive and amusing This volume is accompanied with an atlas consisting of forty engravings. The subjects are plans, views, and portraits of the natives of Diemen's Land, New Holland, and the island of Timor, with representations of their houses, furniture, arms, &c. The drawings made of subjects connected with natural history have also been engraved, but the most valuable accompaniments to the work, in a scientific point of view, namely the maps and charts laid down during the voyage, have not yet made their appearance.

ART. VI.—*Alphonse, ou le fils naturel; par Madame de Genlis.* 3 *Toms.* 12*mo.* Dulau. 1809.

IS there no bedlam in Parnassus? no private mad-house, at

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* For a description of this curious instrument, vide Philosophical Magazine. Vol. I. p. 399.

least, to which outraged sense has the power of committing the most dangerous lunatics for her own protection? That

> 'Prevailing poet, whose undoubting mind
> Believed the magic wonders that he sung,'

fell a melancholy victim to the extravagance of his own imagination.—The 'mighty magician of Udolpho,' has added another sad example of the danger to be apprehended from an ungoverned fancy.—Yet, M. de Genlis whose daily reveries do more violence to the moral, than the wildest of romance-writers ever imagined against the natural world, is still suffered to range about at liberty, exhibiting to view in her Alphonses and Herminies, her Barons de Jussy, and Comtes de Melvil, monsters of human nature, such as would be sought for in vain in the cabinet of Buffon or Hunter's Museum.

All this she does too, under cover of the most cool and sage philosophy. To hear her talk in her preface, one would expect nothing at all more romantic than 'the Shepherd of Salisbury plain,' or 'Farmer Thoroughgood's last Legacy to his children.'

'If virtue were but a matter of agreement,' says our fair moralist, (and Mrs. Hannah More might have said as much), 'then secret vice, though wrapped in impenetrable mystery, would have no evil influence on the events of life: every bad action is attended with bad consequences; every act of disobedience to the divine law, is followed, sooner or later, by pernicious results. Vice overturns all things, even the most natural sentiments.'

(by the way, if this last effect is to be produced by vice alone, how consummately vicious must be the mind of Madame de Genlis!)—

'Vice engenders nothing but unhappiness and disorder in society while virtue alone can preserve its harmony.'—

The fair writer goes on to inform us that her present work was composed on purpose to illustrate principles so new and uncommon. The succeeding sentence, however, unfolds a little more of her true designs, although it will lead no person to conjecture the excessive extravagances and absurdities to which it is meant to refer.

'It has been my design,' she says, 'to conduct the heroes of my tale to happiness by the contradiction of all their passions, at the same time shewing the danger of wandering from the path of duty in delivering one's self up with enthusiasm to imaginary and fantastic virtues.'

We really do not know what are, in Madame Genlis's opinion, the boundaries between real and fantastic virtue; but, for our own parts, sooner than live in such a society as that of the three happy pair of lovers who are dismissed at the end of the romance with the full approbation and benediction of the writer, we would commence sheep-stealers for the sake of being sent to Botany-bay at the expence of government.

Our amiable moralist goes on to inform us 'that persons have complained that the moral of her works is too severe and inflexible.' This we should not have expected, at least, from such as have read her 'Duc de Lauzun.' We must, however, in this respect allow her, she says, a few words of explanation.

'There is no compounding a matter with one's conscience, and no human consideration should prevent one from condemning formally that which is vicious. It is a crime, for example, while one is passing a general judgment, to say that knavery is excusable in certain cases, that adultery is often only an interesting weakness, &c. &c.'

Oh Madame de Genlis! Madame de Genlis! have you then abandoned that pattern of men, that mirror of princes, your once *idolized* Louis quatorze? Have you recalled those sentiments of tender sympathy which once inspired your breast in favour of the too amiable princess de Monaco, and of that most elegant and refined of courtiers who kicked Mademoiselle de Montpensier in the seat of honour?

Nevertheless, if Madame de G. has really renounced some of her past predilections, we cannot but applaud the change of her sentiments, and must acknowledge that in the novel now before us she has for the most part kept very properly up to her new principles of rigid morality.

We have another source of satisfaction in finding that Madame de G. herself seems, while she gives the reins to her extravagance of sentiment, to be well aware of the judgment which will be passed on her absurdities by persons of common sense; and in finding ourselves saved the disagreeable task of giving our censure in detail, by M. le Baron de Jussy, the only personage of her drama endowed with a particle of understanding, and on whom she therefore takes a severe revenge by making him commit, at the conclusion of her romance, the mot extravagant action that is performed in the whole course of it. We shall be readily excused for preferring the words of M. le Baron himself to any which we could substitute in the room of them.

'So at last, said he, repairing the imprudences you have

committed by the most outrageous extravagance, guarding yourself against one act of shameful folly, only by delivering yourself up to a thousand follies of romance, you have found the means of spoiling at one and twenty the most brilliant prospects that the world can yield. A transcendent wit has never proved a source of happiness to woman: none of you are wise enough to employ it to your real advantage! you all abuse it, and turn it either to an unworthy, or an unfortunate account. You have not foreseen all that may take place. You know that it is not Zoè that Alphonse loves, but yourself;'—'yes, but without hope—he feels as well as I do the necessity which must for ever keep us apart.'—'Well—but you agree that time must be allowed to make him marry her.'—'Yes, for I know the grandeur of his soul well enough to know also that the fortune I give to Zoè will be to him only an additional reason to resist the proposed union.'—'Charming philosophy—exquisite good sense!—*Oh, how far preferable are the old beaten roads of sense and honesty to all those singular refinements of delicacy which one knows not whether most to condemn, to ridicule, or to wonder at! In this corrupt age, lively imaginations, and empassioned souls have thought it necessary to make a new code of love and friendship; and all is subtilized, all is outraged in this code:* HOW MUCH BETTER TO HAVE RE-ESTABLISHED THE OLD ONE!'

Notwithstanding these wise observations of the baron's, Madame G. contrives that at the end of the conversation, he should consent to become an actor in the *insensate* plan which he had so justly ridiculed. It is very possible, undoubtedly, for a beautiful girl of twenty to shake the sternest resolves of the wisest philosopher; but the victory will, in that case, not be the triumph of romance over sense, but that of female loveliness over human frailty.

What the absurd scheme was, into which M. le Baron de Jussy was so foolishly persuaded to enter, or what is the general plan of this extraordinary fiction, we must leave it to our readers to find out for themselves, and shall conclude our present article by presenting a specimen of Mad. de Genlis's talent in portrait-painting, which we think she generally exercises with good sense and discrimination: we shall select her description of one whom we have already introduced to our reader's acquaintance, 'the prudent, and phlegmatic Baron de Jussy.'

'This was a man, one of the coldest, and least susceptible of enthusiasm in all France. He had a mind full of observation, and capable of reflection, but having been employed in a diplomatic capacity for fifteen years, he had studied men only in the way of negociation, a light in which the most indulgent and the most penetrating will see them in shade and judge harshly of them. Too often do we attribute to individuals faults, which in fact, are those attached to their professions, to their employments in life, and are

not at all connected with their characters: we know that nothing can give authority to evil; the most useful, the most sublime policy in the end must, without doubt, be a strict adherence to rectitude. But when a negociation is commenced, we are commonly so eager for its termination, so tempted to employ the most expeditious methods; and those are in general so dishonest. . . . . This is the reason that men of patient dispositions commonly conduct themselves with most integrity. The baron was of this description: his experience and observations had inspired him with so much contempt for men of lively and passionate minds, that enthusiasm, whatever might be its motive, always appeared to him to be something extravagant, or at least ridiculous. He did not esteem men; but his coldness preserved him from the misery of hating them: like all men of disappointed ambition, he was become *egoïste et frondeur*. This is the misanthropy of our age, and it has always been that of courtiers deceived in their expectations. His egotism was the effect particularly of his isolated situation: he had been possessed of sensibility; his heart was shut, but it was not hardened: it was difficult to penetrate it, but it might yet be touched. To finish our portrait of the baron, it must be added that, though he had much wit he was not at all *eloquent* in conversation; he always expressed himself in a very common and in a very laconic manner. He loved common places; he called them 'sentences consecrated by experience;' he had the particular talent of drawing from them sometimes the most striking consequences. Fine speakers, and people fond of phraseology, often took him for a fool: Thinkers, and those who looked a little deeper than the surface of things, soon perceived that he was not an ordinary character.'

ART. VII.—*Preussens Zukunft von H. B.* 8vo. *Prussia's Future State.* Berlin. 1807.

WHEN a well-written pamphlet becomes popular, it no more shows the course of the public mind, than a fly, walking on the water, teaches the course of the stream. But when a pamphlet of inferior intrinsic worth is hailed with fashionable applause, and passes through successive editions, it must be classed with the straws on the flood, and indicates the real direction of the current.

This declamatory address to the Prussians softly laments the past, and soothingly predicts the future; but as it has no very definite drift nor purpose, no very acute remarks nor splendid exhortations, its popularity is but a feature of the times, and, alas! it is a symptom of the general debility. Its inanity, however, may assist in appretiating the national character, which prefers patience to effort, palliatives to remedies, and compliments of condolence to the chance of cure.

Energy is often destroyed by refinement. The higher classes

are the fittest governors in quiet times; they attain all their ends with less difficulty, and with a more comprehensive advertence to the multiplicity of petty interests, than the inferior and ruder classes. But where a great end is at stake; define it clearly to coarser minds, and they will take the straiter course for its attainment. Their very ignorance of the value of those moral, honourable, and pecuniary considerations which sway the civilized and educated world, causes them to snap asunder all those filaments which pull the national rope aside from its proper tug.

Prussia has suffered from the progressive refinement of the ruling power. With a more enlightened has been adopted a more timid policy. Rank, by engrossing every office, has superseded merit, and extinguished zeal. The noble command every army; the noble domineer in the judicial and administrative institutions; they do all this gratuitously or on lower terms than would suffice for talents in a less elevated sphere. But they are in consequence unable to purchase popularity at home, or to resist temptation from abroad. An exclusively privileged class is always an odious class; and those who do not possess, seldom care to deserve, the public confidence.

With a constitution, which nothing but high personal merit in the monarch could endear, with provinces so detached, with local institutions so dissimilar, with the national prejudice so habitually directed against the Austrians, with an army German indeed, but not Prussian, what was, during the late difficulties, to be hoped? Nothing. A consolidation of the national fragments must first be accomplished,—by means of some simple plan of representation, easily executed through the people themselves. Convene the deputies of the nation, and the authorities not in unison with the national interest, will shortly bend before an independent parliament. A patriot king, and hesitate? This sunken monarch has not republicanism to fear. From his extant deposition, from his prefecture under a foreign foe, it would be exaltation to resign himself into the hands of an assembly of national representatives. But a prince capable of so much true magnanimity could not be spared from the chieftaincy of the community.

Prussia with a constitution sufficiently free to tempt the accession and adhesion of those German provinces, which now, not irrationally, for transient interests prefer the protection of a French master, would speedily reconquer her lost territories; and would absorb the whole of protestant Germany.

This is a meagre and vapid performance.

ART. VIII.—*Geschichte der drey letzen Jahrhunderte. Von Johann Gottfried Eichhorn.* 6 *Vol.* 1806.

History of the three last Centuries by J. G. Eichhorn, 8vo. Gottingen.

EICHHORN'S *Weltgeschichte,* which was intended to separate, in a purely historic form, the mass of his scriptural researches, his peculiar infreences respecting the antiquities of the Jewish and neighbouring nations, was noticed by us, vol. iii. p. 539.

His *Introduction to the New Testament,* which first disclosed those views concerning the origin of the three first gospels so interestingly defined by Mr. Herbert Marsh, was attentively examined by us, vol. x. p. 449.

These two works, which interest the theological more than the practical world, display profound learning, acute sagacity, a liberality of sentiment, and a candor of appreciation, which form an epocha in biblical criticism. His literary attentions are now turning to modern affairs.

Already, in the year 1799, he published two volumes entitled *Geschichte der Cultur,* or history of civilization, which begin at the darkest period of the middle age, and trace the progress of returning literature and illumination to the dawn of the reformation. This history of modern European *culture* (to employ his own word in a sense not yet thoroughly familiar in our language) marks the progressive evolution of letters, sciences, and the fine arts; describes their gradual migrations, and local revolutions; and records, in convenient chronological assemblages, the operations of those minds, which have illustrated the various nations of Europe, since the mixture of the Gothic race.

It must at all times have been interesting to the countries that have basked in the sunshine of European refinement, to look back on the causes which accelerated, or retarded, or modified, in different ages, the civilization which they have severally attained. It is now become peculiarly interesting (to repeat a melancholy simile) when the crimson rays of declining day begin to quiver on the gathering clouds; and when a garish brilliance overspreads the prospect only to announce its speedy disappearance; when, the palaces of our princes, the temples of our piety, and even the halls of our jurisprudence are menaced with the earthquake of revolution.

The professor divides this history of European improvement into three periods; the first advancing from 1100 to 1450, that is, from the very midnight of the dark ages to the invention of printing; the second extending from 1450 to 1650,

that is from the era of the typographic art to the establishment of protestantism ; and the third reaching from 1650 to 1789, that is from the completion of the reformation to the commencement of the French revolution. In fact these events have severally given a wholly new character to manners and to literature.

With the events of the three last centuries no one who lays any claim to general information can bend to be ignorant. Without an historic knowledge of preceding times, no correct idea can be formed of the events of the day: nor can even a newspaper be read with advantage. Neither the mere observer of the passing scene, nor the speculative and practical author, nor the man of political activity, can without sensible inconvenience, neglect such information. No valid excuse can be imagined for the omission ; as the conquest of this department of history is attended with fewer difficulties, than the study of obscurer or remoter ages.

The history of the three last centuries forms in a peculiar degree a detached and independent whole ; and requires for its explanation fewer retrospections into former times than any other period. It may therefore be understood and followed with a comparatively slight knowledge of the middle ages or of antiquity, by any one, who, without having received a learned education, has not wholly disregarded the cultivation of his mind.

Still this study cannot easily be conducted without some book, which should not merely give a general but a particular sketch of the events, in a natural order and in concatenated union. A middle path should be observed between too meagre an epitome, and too copious a detail ; so as to present the incidents with distinctness and perspicuity. The style should be of that universally intelligible kind, which avoids all technical phraseology ; and so much of reference to authorities should be included, as may facilitate the examination of any particular event, not sufficiently evolved in the narrative for the gratification of individual curiosity.

The writer, who attempts such a book, has to collect and to arrange a vast mass of dispersed materials : and he must possess judgment enough to pick out only what is essential, and to lay aside every thing that can be spared. In the course of his severe and toilsome tasks of selection, he must continually keep his attention fixed on his materials, yet without digressing into reflective dissertations. Shortness of delineation is not attained merely by parsimony of expression, but by the act of reducing every incident to those details, which are peculiar and characteristic.

Such a book on the events of the three last centuries had hitherto been wanting to the literature, not only of the Ger-

mans, but of the surrounding European nations. 'Hence,' continues professor Eichhorn,

'I was led to look over my papers with a view to ascertain what remained to be provided for the due execution of such a task. My long historical studies, and my recent publications concerning modern history, had occasioned me to read and to abbreviate many series of events, which would here be in their place, but which I had formerly pursued beyond the point which I had then more particularly in view. I had insensibly methodized my collections; I had reduced them to more analogous proportions; and the blanks which remained to be filled up by new and appropriate enquiries and relations, ceased to appear so numerous or so formidable. And thus the book, which I now offer to the public, has grown up, with less of previous purpose on my part, than my former works.

'Imperfect I know it to be in a considerable degree; but it may serve to fill up a blank in our literature, until some man of stronger intellect, of more comprehensive knowledge, and of more cultivated talents shall supply the want of such a manual in a better manner than I am able to do. During the progress of my labour, I have especially kept in view the accommodation of the man of business, who, without the leisure to consult many books, wants a precise idea of the leading facts. I have kept in view the preceptor, who usually connects his instructions with some historic elementary book, the occasional deficiencies of which he himself supplies; I have kept in view the young author, who wants an historic manual of recent events, with abundant literary references for the further investigation.

'Probably it will not be unwelcome to educated men in general to renovate and refresh the acquirements of their early years, in company with a new observer of the world, whose points of view differ perhaps from those which they were instructed in youth to take; but which may harmonize more with the later inferences of individual intellect, or with the present tendencies of general opinion.'

Such is the plan which Professor Eichhorn designed to realize in the present work. We are sorry that we cannot bestow much praise on the execution. There are parts which evince the learning, genius, and sagacity of the writer; but it is on the whole a very careless and inaccurate performance. It appears indeed to be a sort of bookseller's job, and to have been written rather for pelf than for fame.

Art. IX.—*C. M. Wieland's Sammtliche Werke*, 8vo. Leipzig.

C. M. Wieland's collective Works. 1804. *&c. vol.* XXXIII. XXXVII.

OUR communication with the continent has been so much interrupted, that we can only now continue the account of that new edition of Wieland's writings, of which preceding portions were reviewed in our second volume, p. 543, and in our third volume, p. 526.

The thirty-third, thirty-fourth, thirty-fifth and thirty-sixth tomes of Wieland's collective works are entirely and exclusively filled with the correspondence of Aristippus, which describes Greece in the age of Socrates.

Aristippus is the son of a rich merchant of Cyrene; who is sent by his father to make the tour of Greece and a stay at Athens; as our young men of fortune visit Italy and Paris. During his journey, he addresses letters to his different connections in which he describes the scenery and incidents of his way. We shall translate two of the letters as specimens of the work, from which our readers will probably derive a more just idea of the execution than from a dry analysis of the whole.

Letter xxxii. Aristippus to Hippias.

'Probably you have already seen Xenophon's Anabasis, which for some time past makes much conversation about itself and its author. If this be not already the case, you may get a copy from Miletus; the demand for this book is so universal, that the Bibliokapeli of Athens and Corinth have nothing more urgent than to employ all the copiers, who can be picked up in either town, upon the multiplication of it. I do not think I say too much of this work, confined as its topic is, if I compare it, in regard to the historic art, with the celebrated canon of the statuary Polycletus; and maintain that every history, on whose truth we are to depend, ought so to be written. The whole relation is like a landscape in full sunshine; every thing lies clear and open before our eyes; nothing is merged in shade, that something else may be rendered more prominent; all appears in its proper shape and colour, nothing enlarged, nothing embellished. On the contrary, the opportunities, however frequent, to give effect by colouring and illumination to the extraordinary incidents, have been purposely neglected, and the events have been so naturally connected with their causes and consequences, the actions with their motives and with the pressure of external circumstances, that the most unusual and wonderful facts become as intelligible and comprehensible as every day occurrences.

A painter, or a poet, of whom this were to be predicated, would not feel flattered by the praise: but what in them would betray a want of genius and art, is, in my opinion, the highest praise of the historian. Xenophon has made it difficult, if not impossible, for his successors herein to surpass him. Nothing can be less affected or even less adorned, than the natural grace of his style; nothing more simple and unpretending than his method of narration; nothing cooler and more impartial than his delineations of character, which, with all their definiteness and distinctness of drawing, are still so softly illumined, that every disadvantageous trait seems an unwilling sacrifice to truth. However, I willingly own that all I have been saying to the praise of the Anabasis was absolutely necessary as the author is himself the hero of the piece. The simplicity and modesty in which is enwrapt what of great and praiseworthy truth obliges him to say of Xenophon, if they had not been natural to him, must have been affected, in order to withdraw, beneath the veil of the graces, from the eye of captious criticism, what of obnoxious and of suspicious belongs to the relation of one's own good or great deeds.

'That which renders this book so peculiarly agreeable to me, is the Socratic *sophrosyne* which it breathes from beginning to end; and which, in all that Xenophon makes himself think, say or do, is so vividly depicted, that while I read, innumerable recollections are excited, which by putting me in mind of things heard or seen in Socrates, awake trains of thought indescribably interesting to me; but these allusions must be lost to many. Still this book, which is single in its kind, must, even for those who have had no such near connexion with Socrates, always remain one of the most amusing which our language has to exhibit; and I am much mistaken, or it will continue to the latest times to be the favourite manual, and inseparable companion, of all great generals.

'During the last thirty or forty years, the Athenians, to their own misfortune, have intrusted themselves to a set of wild, upstart, untaught generals, who seem never to have imagined, that to conduct a war, and to preside over an army, is an art which implies much science, and which requires to be learned like any other. Xenophon's Anabasis, it may be hoped, will open the eyes of such *autoschediasts*, as Socrates used to call them, and render sensible to them, how rare a union of great gifts of nature with a number of acquired talents, belongs to the idea of a general as he should be. What strength and sublimity of soul, what presence of mind, what moderation and power over one's self, what a quick, steady, sharp glance over the far and near, what care for the manifold wants of an army, what attention to the minutest details, what foresight of all possible accidents, what readiness to turn favourable ones to immediate account, and to repair the damage of unfavourable ones, what skill in proving, guiding, and gaining the subordinate, and in accustoming them by wise severity to punctual and willing obedience, in one word, how *infinitely* much is requisite, before a mere volun-

teer, as Xenophon was when he offered his services to Cyrus, can show himself to be so perfect a general, as he did in this unexampled undertaking. Nothing less was at stake, than to bring back into their own country an army of ten thousand men, scraped together out of all parts of Greece, who had nothing to depend on for any sort of aid but themselves and their weapons, and who were moved out of the heart of a hostile country, through a long row of barbarous and inimical nations, over inaccessible mountains and bridgeless rivers, along a distance of above twenty-five-thousand stadia. Perhaps the most important service to collective Greece, which Xenophon has rendered by writing this book, is, to convince the Greeks how formidable they are to the barbarians by their heavy-armed infantry, and by their discipline and tactics; and how easy a thing it would be, if they were agreed among themselves, with thirty or forty thousand Greeks led on by an Agesilaus, or a Xenophon, to conquer the whole monstrous empire of Persia.

'And how do you think, Hippias, that the noble and wise Athenians have shown their esteem for a fellow-citizen, who does them so much honor, and from whose talents and character they might derive such important advantages. They feel themselves offended by his partiality for the Lacedemonians, which is to them only mortifying not injurious; and so they have banished him in perpetuity from Attica!

'If, during your stay in the agreeable Miletus, you have a vacant hour to employ on your friend Aristippus, by addressing the letter at Rhodes to the care of Lykofon the son of Menalippus, I shall come to meet it. Farewell.'

Letter xxxiii. Hippias to Aristippus.

'Xenophon's Anabasis, which as the return constitutes the main matter might as well have been called the Katabasis, was already known to me, when your letter came to hand. I too have read it with pleasure; and although I think that something must be abated of the high worth, which you attach to the book, yet I acknowledge it would not be easy to relate so very extraordinary a history, as that of the expedition of the ten thousand Greeks, with less parade, and in a more sincere tone. And this is certainly the most infallible method of placing a tolerably unsuspicious reader in the agreeable illusion, that he is reading the purest truth, and is not at all the dupe of this unaffected tone of narration. I do not say this in order to render the sincerity of Xenophon questionable; yet I am certain that each of the principal people, who play a part in this history, would have related it with different circumstances, and would have seen many things in a different aspect. Now, if each of these had written a Katabasis, would not the reader often have been irresolute which to believe?

'This objection avails indeed against the absolute and entire credibility of every narration of events, in which, beside the narrator, many other men, differing from each other in opinion, moral cha-

racter, views and interests, happen to be involved. It can the less be removed, as it has a foundation in human nature itself, and therefore hardly admits of an exception in favour of any single individual. All that we are entitled to require of such a narrator is, that he should be disposed to give us nothing for truth, but what he considers as truth. If we are nevertheless deceived, the fault will be ours, not his.

'I have no doubt that Xenophon was honestly disposed to give us nothing but pure historic truth; I even believe that, to this laudable determination, he sacrificed no small portion of that amusement, which he might have furnished, had he, like Herodotus, been willing to allow a larger share of his narrative to imagination. Nothing is easier than for a writer, out of mere anxiety for being strictly true, to become tiresome. Against this fault Xenophon has taken good precaution. It may, however, be taken for granted, that an author, who relates his own history and deeds, if he is not wholly without genius, will never be very tedious.

'But, Aristippus, have you not observed the trick, which that wonderful enchantress, whom, for want of a more appropriate name, we are reduced to call self-love, has played upon our Xenophon, probably without his knowledge or consent? As often as he relates, what *Xenophon the Athenian* thought, said, did, and willed, she very gently and imperceptibly substitutes the *Socratic idea of a perfect general.* Of this illusion he was no doubt the less sensible, because, in order to guard against it, he always speaks in the third person, and thought he had thereby taken an admirable precaution against the sly encroachments of egotism. That, during the whole of the expedition, he should have kept this idea, or pattern, ever present to his mind, and that he should steadily have endeavoured to attain it, was worthy of the former pupil and habitual friend of the wisest of men: but that he should so completely have realized it in his own person, has in it a mixture of the poetical, of which he might not be altogether conscious.

'Or are we in good earnest to credit him, when he so undisguisedly pleads guilty to the Socratic weakness, and acknowledges that he seriously believes in Jupiter Meilichios, and Hercules Hegemon? And again, when, with the strait-forwardness of a Bœotian boor, he relates to us his dreams, and other ominous things, which he ought to have blushed at repeating after his great grandmother? I could not help laughing aloud, when, in the fourth book, I read what happened one day, while they were engaged in a laborious march up the Karduchian mountain, during a very violent and cutting north wind, which blew full in their teeth, and had to work their way through such a great depth of snow, that many men and much cattle were lost. 'One of the augurs then advised us to slay a sacrifice to the wind:' says Xenophon with a simplicity, which one would take for Socratic irony, were it not that he immediately continues with apparent seriousness; 'we sacrificed, therefore, and it appeared to us all, that the severity of the wind abated.'

'This history, however, admits of a tolerable explanation. The god Boreas, who has an altar, as you know, at Athens, and in many parts of Greece, is singularly venerated by the Arcadians at Megalopolis; now a full third of Xenophon's army consisted of Arcadians. The thought of the augur, to pacify this deity by an especial sacrifice, was not irrational, as it might serve to revive the drooping valor of the common man, and to weaken the operation of the wind, if it did not meanwhile relent, by the might of an antagonistic faith. This last seems to have been the case, for Xenophon does not say that the wind really softened, but only that it appeared to us all to abate.

'It is more difficult to reconcile the sound sense of this Socratic general, with his supererogatory belief in hieroscopy. In fact he carries this weakness so far, that one often wishes to doubt his sincerity; and to be able to ascribe his singular perseverance in looking every minute for advice into the bowels of the victims, as if with the blindest confidence in their decision, to a trick of state-craft, adapted, in his estimation, to overawe the obedience of a set of men gathered from so many different Grecian states, discontented at the result of their baffled expectations, out of humour with each other, mistrustful of their commander, and always disposed to murmur or to revolt; for as such the ten thousand exhibit themselves throughout the history. But one is every moment compelled to give up this hypothesis; so frequent are the instances, wherein, without supposing him thoroughly to have believed in this sort of divination, his conduct would be utterly unintelligible, and not the slightest motive can be imagined for rendering his common sense suspicious in the eyes of his readers by such needless proclamation of his internal *deisidæmonia*.

'The strongest circumstance is, that in this superstition he far outdoes the master whose authority weighs with him so much. Socrates was for recurring to the livers of victims, and to the hexameters of the Pythia, only in cases when the oracle of reason is silent. But Xenophon says to his assembled soldiers: 'I take counsel, as you perceive, in the bowels of the victims, as often and as much as I can; both on your account, and on my own, that I may speak, think, and do nothing, but what is most for our glory and good.'

'In the greater number of these cases was not his reason obviously his safest guide? You will, perhaps, answer that, notwithstanding this rare weakness, Xenophon showed himself, during the retreat, one of the most intelligent, brave, and skilful officers that ever were. But would he not equally have been so, nay in a far higher degree, without so ridiculous a whim? Still I willingly acknowledge that Xenophon, bating a little Socratic pedantry, was, for all situations and relations of public and private life, not only the fittest, most polished, and most moral of the Socratics, but perhaps of all the Greeks. And still in his fiftieth year he is one of the handsomest: I have met him more than once here at Miletus, in the suite of Agesilaus.

'By the bye this king of Sparta seems on the point of realizing what you indicate as a very possible consequence of the retreat of the ten-thousand. But the evil dæmon of the Greeks is in secret concert with the guardian deities of Persia. Or, to speak without metaphor, the internal discord, and reciprocal jealousy of the Greeks, which ever since the Trojan war has been the source of all their misfortunes, will now again prove the defence of the Persians. And this will always be the case until some king arises in Greece, who first of all puts an end to the independence of these several petty republics, which make such a miserable use of their freedom. Some such king will ere long arise, and fall like a tempest upon them; who knows whether he be not already born in Sicily, in Thessaly, or in Macedonia?

'The longer I live here, the more I perceive that you did not praise without reason the way of living at Miletus: the inhabitants appear to me to deserve the preference you gave them over the Athenians. The Milesians have the good sense not to want to play a more splendid part in the world than that to which they are invited by the situation of their city; and they appear from disposition to acquiesce in the moderation, to which their municipal rank most naturally destines them. Miletus is all that it can be: it is one of the most important and most flourishing trading towns of the world; and to retain this well-being seems its highest ambition.'

As a continuation of the Athenian Letters of Lord Hardwicke and his coadjutors, the correspondence of Aristippus might aptly be translated into English, and edited with analogous splendour. Those depict Greece, and the connected states during the age of Pericles; these during the succeeding generation. Those include more of topography, and of historic detail; these more of anthropography (if we may so denominate the ethic delineation of distinguished individuals,) and of philosophic literature. Cleander, like a travelling stranger is attentive to every object of curiosity, which nature, art, or genius, had created, and celebrity consecrated; Aristippus, like a native of the community, regards less what it has of peculiar than what of excellent; and places his highest delight in personal intercourse with the living ornaments of society, whom he aspires to rival, or to refine. Cleander, with all his antiquarian knowledge, often betrays the foreigner; Aristippus is quite at home in Greek society, and sketches each of his acquaintance with the vivid illusion of a dramatist. Cleander is at times the modern; Aristippus is always in costume: in the fifty-second, for instance, of the Athenian Letters, Socrates converses on the banks of the Ilyssus—but his sentiments are those of a christian philosopher. Compare the twenty-third letter of Aristippus, where, in the shade of another such plane-tree, a conversation occurs, carefully modelled on

the recorded information of Plato, and in every thing breathing the spirit of antiquity.

The travels of Anacharsis, though they bear less resemblance of manner or purpose to the correspondence of Aristippus, are more comprehensive, as to matter, more condensed, as to style. They aspire to include the whole compass of Greek archæology; and are rendered by the multiplicity of references more conveniently verifiable, and more definitely instructive. The description of places and temples, so frequent in Barthelemy, is here neglected. No account is given by Wieland of the works of the poets: nor of any historian, except Xenophon. The criticism of sculpture, and the delineation of the Greek sects of philosophy, and of their founders, are executed here with much discrimination, and perhaps with more profundity of knowledge than by the learned Frenchman.

Wieland keeps uniformly in view one grand moral object—the sketch of such a man, as the philosophy of Aristippus tended to form. To enjoy, yet look down upon enjoyment; to render every colour, condition, and circumstance becoming; without being above little things to be equal to great ones; to subject events to the evolution of the man, not the man to events; and in all things to know, to taste, and to do what is excellent; such are the favourite maxims, which in theory he professes, and in behaviour realizes, and by which he accomplishes the union of the philosopher and the gentleman.

ART. X.—*Serie de Testi di Lingua usati a stampa, &c.*

Series of Editions of Classical Works referred to in the Vocabularies of the Academicians Della Crusca, with the Augmentations made to other Editions by Writers of Eminence; to which are adjoined critical and bibliographical Observations. Bassano. 1808. Remondini. London. Dulau.

M. GAMBA is the name of the author of this attempt to instruct the collectors of books with respect to the best editions of standard classical works. He had been preceded in a similar work by an Italian scholar of the name of Bravetti who published his *Judice de Libri a Stampa* at Venice in 1775. This last work was limited, however, to the books referred to in the Della Crusca vocabulary, and merely mentioned the best editions, at times elucidating the uncertainties of that great work. M. Gamba has greatly improved upon his predecessor: it is

but proper, however, to add that Bravetti's work is by no means rendered useless by M. Gamba's present performance.

As might naturally be expected from an Italian, M. Gamba is uniformly copious in his account of the literature of his native country, and the admirers of Italian literature will no doubt be much gratified with information respecting the best editions of their favourite authors.

The collection of books cited in the Della Crusca vocabulary furnishes some fine specimens of the typography of the 15th century, and the valuable and scarce editions of the Aldi; the Giunti, &c. of that period are noticed with proper encomiums.

M. Gamba does not seem to have confined his researches to the mere authority of book catalogues. He has on all occasions of importance collated the work itself with the description given in the catalogue, and added notes respecting the scarcity, price, &c.

In many cases the authors of the Della Crusca vocabulary have been under the necessity of referring to mutilated or imperfect editions of various works. M. Gamba has been fortunate enough in many instances to procure a sight of perfect editions, and has very properly marked with an asterisk such articles as are peculiar to himself and for which he holds himself responsible.

The best Elzevir, Baskerville, and Bodoni editions of the classics, and the subsequent editions of cotemporary printers are briefly noticed in succession.

Upon the whole there can be little doubt that M. Gamba's work will be peculiarly acceptable as a standard book of reference to book collectors, particularly with respect to Italian literature.

ART. XI.—*Tableau Historique de la Formation des different Etats, &c.*

Historical Sketch of the Formation of the various States which have been established since the Fall of the Roman Empire to the present Day; preceded by a cursory View of the principal Revolutions which have taken place on the old Continent, to which are subjoined an Enquiry into the Causes of the two first Changes in the Dynasty of France; an analytical Account of the States General, and Reflections upon Chivalry, Tournaments, Duels, and Crusades. By J. Barjaud, Paris, 1809. 1 *vol.* 8*vo.* Chez Genet. London. Dulau.

WE are informed in a modest introduction that this is the

first literary performance of its author. He tells us that he has *considered history in the mass and neglected its details.* This is of course the legitimate object of a 'sketch' as he denominates his work. He may be fairly reproached, however, with having neglected many important facts and with relating others of little moment; besides omitting entirely to mention certain great personages, who ought always to form the most prominent features in an historical survey. In his arrangement he has sometimes fallen into repetitions from neglecting the example of Bossuet in pursuing a regular chronological series. M. Barjaud instead of contemplating the destinies of empires from an eminence, has descended to the plain and seized upon petty divisions. This plan necessarily implies perplexity: indeed after mentioning the Romans as rivals of the Carthaginians, the author is found afterwards to exhibit the latter as rivals to the former.

With all his faults, however, M. Barjaud is an entertaining and sometimes an eloquent writer. We give his notice of Joan of Arc as a specimen of the rapidity with which he skims the surface of modern history.

'A young girl, named Joan of Arc, and afterwards called the maid of Orleans, saved Charles (VII.) and his kingdom, raised the siege of Orleans, conducted him to Reims to be consecrated, and recovered for him every inch of ground he had lost. She was taken prisoner by the English and burnt at Rouen as a sorceress.

'The detail of the artifices employed to criminate her fill the mind with indignation. We can scarcely believe that cruelty and fanaticism could go such lengths. What is peculiarly revolting, is the infamous conduct of the English generals, who secretly planned her condemnation in revenge for her victories and their defeat, for her glory and their shame. They had not even courage enough to avow their thirst of revenge, they levelled their blows in the dark at a *female*, whom they durst not face in open day, of whatever nature was the power which heaved her arm, and the spirit which directed her, she evinced singular fortitude and devotion to her country and king. She was surely entitled to the honors of war and to the respect of her enemies.'

The coup d'œil given by M. Barjaud of the last years of the interesting reign of Louis XIV. is tolerably well drawn up, and although it has the faults peculiar to all juvenile compositions, will perhaps shew the knack of the author at cursory details.

'Colbert was dead.—Louis had descended to the tomb. Condé, Turenne, Luxembourg, and Catinat were no more. Louis had to oppose all Europe. He made head against the storm and victory at first declared in his favour: to these transient visits of fortune,

succeeded reverses, so much the more perplexing as they were difficult to repair. The faults of the cabinet were imitated in the field. A scarcity of men accompanied a want of money. Louis sues for peace which is offered him on humiliating terms: he rejects them, bears his misfortunes with firmness and proposes to march at the head of his nobility in order to defend his crown. Little selfish interests at this moment detached the queen of England from the common alliance. The coalition was weakened by the retreat of the duke of Marlborough who had always led his army to victory. There still remained with the allies Prince Eugene, one of the best generals of his age and who made Louis repent of his not having foreseen his future career of glory. Villers alone was able to save France. That command was once more given him of which he had been deprived by court intrigue. He was opposed to Prince Eugene. He fought at Denain and France was saved.

'Louis did not survive these victories long, and this monarch, who had been so haughty and absolute, descended to the grave unhappy and unregretted.

'His reign was that of the fine arts and of great men. With Condè it was only the work of a moment to march against the enemy, to attack and conquer: Turenne the first general in Europe, in the practices of marching and encamping, was equally distinguished for profiting by those of his enemies: Luxembourg triumphed four times over a prudent, courageous and obstinate enemy in the plains of Fleurus, Steinkerke, Leuse and Nerwinde; Catinat knew how to conquer and yet never spoke of his victories, lived as a philosopher at court, in the field, and in private life, and died in retirement with a celebrity which he obtained without asking it.'

The portraits of Christina Queen of Sweden and of Charles the XII. are delivered in the same hasty yet pleasing manner.

'Gustavus Adolphus, grandson of Gustavus Vasa, was one of the greatest men ever produced in the north. He ascended the throne and gained victories at the age of twelve, his abilities as a king and general were equally conspicuous. He knew how to choose his ministers, a first rate quality in a monarch, and the name of his chancellor Oxenstiern will descend to posterity along with his own. He gained a grand victory near Leipsic over the whole united forces of Germany, and was killed in another battle at Lutzen with the same enemies, but over whom he once more triumphed.

'His daughter Christina, assisted by Oxenstiern, preserved the preponderance which the Swedish government had gained in the affairs of Germany. At the age of 28, she abdicated the throne and retired to Rome, from which she travelled into France. She had not fortitude enough to continue a queen, nor had she even courage to remain in a private station; she had quitted the throne

from self-love, she regretted it from pride, and shewed herself equally imbecil in her abdication and retreat. Charles Gustavus her cousin was nominated her successor ;—under his son Charles XI. the government of Sweden became despotic.

'Charles XII. next ascended the throne at the age of fifteen and exhibited the utmost firmness. The kings of Denmark, Poland and the Czar were leagued against him in order to profit by his inexperience. He quitted his capital never to return. He arrived before Copenhagen and compelled the haughty Dane to sue for peace. He turned his arms against Russia. At the head of 8000 Swedes, near Narva, he beat 80,000 Russians commanded by Peter the Great. He advanced towards Poland, made himself master of Warsaw, pursued Augustus elector of Saxony and king of Poland into Saxony, forced him to abdicate and elected a Polish nobleman(Stanislaus) in his stead. He returns against the Russians, leaves Poland and plunges with his army into deserts where his troops perished one by one from hunger and fatigue. The Czar attacks him at Pultowa and gains a complete victory,Charles XII. is wounded and takes flight: he arrives at a Turkish town thirty leagues from the field of battle, is received with great respect and takes up his residence at Bender not far from the frontiers of Poland. He refuses to depart without obtaining an army from the Grand Seignior. This is refused him and he determines to remain. War breaks out between Turkey and Russia. Peter the Great, on the point of being beaten upon the banks of the Pruth, escapes by the address of Catherine afterwards Empress and the treason of the Grand Vizier. Charles XII. infuriated against this minister seeks every opportunity of being revenged. The former threatens to remove him by force from the Turkish States. He is besieged in his house with 300 Swedes by 20,000 Turks furnished with mortars and heavy guns. He resists all their efforts for a long time, is at last taken prisoner and conveyed to Demotica, ten leagues from Adrianople. He counterfeits sickness to avoid being the first to visit the new vizier, who wished to converse with him, remains ten months in bed although in good health, tired of this lazy life, demands a passport and money and departs. He proceeds to Stralsand, sustains the siege until the place was a heap of ruins and is among the last men who evacuate it. He arrives in Sweden, carries the war into Norway and is killed at the seige of Fredericshall. We shall say nothing of the character of this monarch, the above recital which omits none of the circumstances descriptive of the human mind is the best portrait that can be drawn.'

The author has told us in his preface that it is necessary to be acquainted with history before his work can be read with advantage ; even without the aid of historical acquirements, however, we do not think his book can be perused without a considerable degree of profit.

ART. XII.—*Dictionnaire Français et Grec Modern, &c.*

Modern Greek and French Dictionary. By M. Gregorios of Thessalonica. 1 *vol.* 8vo. Tilliard. Paris. 1809.

WE are informed that an opulent Greek merchant has been at the expence of publishing this useful book, and that three thousand copies of it have been distributed gratuitously among the literati of the continent.

It modestly purports to have been compiled particularly for the use of the natives of the Levant, who are in the habit of visiting Europe for mercantile purposes, but it is evident that its use will be still more general and extensive. The modern Greek language, for instance, gives names to a great variety of plants and animals, which are also to be found in the ancient Greek writers, but no effort of modern erudition has hitherto succeeded in giving their real interpretation. The analogy between thetwo dialects will no doubt greatly assist us in elucidating these difficult subjects.

M. Gregorios prefaces his dictionary with a very copious discourse in which he strongly urges his countrymen to the study of the European languages. He afterwards takes up the subject of idioms in general, and proceeding to those of the French language in particular, endeavours to shew the mutual advantages which both the modern Greek, and the former language might derive from a critical knowledge of their respective idioms. While treating on this branch of his subject M. Gregorios displays a profound acquaintance with the laws of grammar in general, and his logic gives him an equal title to our praise.

It is an opinion too widely diffused that the modern Greek is essentially different from the ancient. It has been generally supposed that there is the same difference between these two languages as between the Latin and its derivative idioms. Obstacles have thus been thrown in the way of the enterprising students which can only be removed by a few minutes perusal of such a work as this. The modern Greek language in fact presents a most striking resemblance in almost every particular with the language spoken and written three thousand years ago. All the words, according to M. Gregorios, have remained the same, with the exception of a few familiar expressions which have undergone the contraction to which the necessity of expressing ideas rapidly in conversation has condemned every oral language. In this respect, the modern Greek is, properly speaking, only a dialect of the antient. Syntax and pronunciation are the only branches in which any differences are conspicuous. In fact, the manners of the East have undergone almost no change; the institutions,

customs and habits have remained indelible, and seem to have depended in some measure, on the serenity of the sky, and the fertility of the soil which witnessed their origin. We believe it to be a fact attested by every traveller who has visited Greece, Egypt, and Arabia, that the Copts of the present day, are the Egyptians of Herodotus, and that in the Syria and Morea of modern times we recognize the Peloponnesus of Homer, and the Land of Promise of the book of Genesis. Of this we shall mention a single instance which brings us once more to the preliminary discourse of M. Gregorios' work, and which affords a singular peculiarity.

It has generally been supposed that the pompous titles of *majesty, highness, holiness, &c.* by which we designate a civil, political, or religious potentate, have been inventions of modern refinement, and that they have been originally employed by persons of inferior rank, who have been anxious to pay their superiors a just tribute of homage and respect. The introduction of these distinctions has been attributed to Diocle-sian, as well as that of *you* instead of *thou*. M. Gregorios attempts to shew that these distinctions of rank are coeval in antiquity with the Greek language. The title has merely changed, he informs us, according to the various epochs at which any particular talent, virtue, or quality, were more necessary, and consequently more honoured. In the heroic ages, for instance, those of the Argonauts and the Trojan war, when strength of body and courage were the most useful qualities, the honorary titles of princes and kings were derived from these sources. The expression then was: the strength of Hercules, the sacred courage of Alcinous, the vast glory of Ulysses! instead of saying Hercules, Alcinous, Ulysses, &c.

In the present day in Greece they say, your science, your probity, your celebrity, to distinguish a scholar, a merchant, and a soldier. M. Gregorios is of opinion that it is this custom which has introduced into the Greek poems that exuberance of epithets, such as the admirable Alcmènes, the brave Amphytrion, Electryon, the saviour of the people, and a thousand others. He thinks that to a similar cause his country owes the discarding of the insignificant word 'Sir,' employed throughout all Europe, and the substitution of epithets appropriated to every talent, employment, and rank in life; thus instead of saying Mr. Such-a one, the Greeks write, or say, the useful, the learned, the honest, the honourable, the noble, the illustrious, accordingly as the person addressed is a banker, a man of letters, or at the head of some civil employment. To the same principle also our author ascribes the introduction of the singular periphrasis which in order to distinguish an illustrious individual, admits of the plural article joined to a preposition. This method of speaking is to be found in Homer,

Xenophon, &c. where we find the periphrasis employed. *Those around Priam, those around Cyrus*, to designate Priam, and Cyrus, with more honour, and whom we must thereby suppose to have a numerous train of attendants. M. Gregorios asks the question, may not the Germans have borrowed from the Greeks the idiom which is peculiar to them, using the third person plural instead of the second person singular? To shew more clearly the similarity between the antient and modern Greek, it may not be amiss to take the analogy between the Latin and Italian languages. In the Italian every word and every grammatical form is generally corrupted; in the modern Greek, on the contrary, all the words employed must be regular in their termination, and formed according to all the rules of grammar; for this reason no foreigner, nor even a modern Greek can speak the language well unless he has studied ancient Greek; in fact, the inhabitants of modern Greece have never been accustomed to regard their idiom as a different language. They have not even adopted a grammar for modern Greek, and the forms of the ancient grammars are always used in their schools.

M. Gregorios seems anxious for the publication of a grammar of the French language expressly adapted for his own countrymen in which the grammatical differences between the two languages should be carefully pointed out. He lays down the basis for an abridged grammar adapted to a numerous class of Greeks, and to whom the knowledge of many of the forms of ancient grammar would be useless; such as the dual, which had fallen into desuetude among the ancients themselves even in the days of Pericles.

The differences presented by the French and Greek languages in the termination of nouns are three only. The author compares them with the ancient grammatical forms, discusses the question in an impartial manner, and in deciding upon the comparative merits of the ancient and modern Greek language, or rather of the two dialects of one and the same language, he gives the preference to the form which can most contribute to perspicuity in discourse.

It is a curious fact, although perhaps not generally known, that notwithstanding the introduction of some new ways of expressing themselves, the grammatical forms of the ancient Greeks have never ceased to be used, and have been adopted promiscuously with these new methods. It is very easy to attain a knowledge of the differences which exist between the nouns, but the verbs require a more serious attention; and on this last branch of his subject, M. Gregorios has displayed the most profound and extensive learning. Suffice it to say that he compares the Attic dialect with that now in use, which last, he

affirms, varies as little from the former, as the Attic in its turn varies from the Doric and the Eolian.

In the course of his comparisons he sometimes takes the liberty of pointing out defects in the ancient Greek, opposes it to the modern, and repeatedly gives the preference to the latter in point of perspicuity; he then boldly advises his fellow-countrymen to prefer the modern grammatical arrangement, or as he calls it, the form used by the people, to that which has been recommended by so many great authorities. He informs his readers that the modern tongue is abundantly rich in expressions with which to make up for the dismissal of defects, which a blind attachment to antiquity has consecrated.

Notwithstanding the partiality of M. Gregorios for the modern Greek, he regrets the dismissal of the infinitive, and insists upon its being restored to the rank it formerly held. In exhorting his countrymen to preserve the purity of their dialect he enthusiastically exclaims;—

'If we wish our nation to exist for ever, our language must be carefully preserved: upon this depends all our future hopes—it is our language, which being kept pure and uncorrupted, that will assist us in regaining and rekindling the torch of glory of our fathers! This is the only inheritance they bequeathed to their children—the only tie which preserves and unites them. A number of other nations have the same creed, but not possessing the same language, they never can form with us an homogeneous alliance; so long as we preserve this divine language, this sacred fire, pure and uncorrupted, the race of the Greeks will be immortal. We and our descendants will always bear the marks of the nobility of our origin, and shew the universe that we are the pure offspring of those Greeks who laid the foundations of true civilization in Europe. Where are the descendants of those Greeks who peopled Asia, who cultivated Africa, who reigned over Sicily, and a great part of Italy? Having abandoned the language of their fathers, they have lost their name and their glory, they have lost even the right of boasting of their origin. But why should we go so far for examples? Those who in modern Greece are called Turks, are they not for the most part descendants of the Greeks? Are they not our brethren? Are they not Greeks? All these millions of Turks now spread over Greece, neither came from Mount Caucasus nor from the shores of the Caspian sea; but the moment they abandoned the language and the name of their forefathers, they renounced all share in their glory!

'Where is the Athenian who now glories in the prudence of Themistocles, or the Macedonian who is proud of the bravery of Alexander? Who preserves faithfully by his lips, and in his ears, the language of these great men? Alas! we lament as for the loss of our inheritance when we see our brethren trampling under foot the monuments of the taste and genius of their ancestors; but at the same time we give immortal thanks to the maternal care of our holy church as the preserver

of that language which has supported the nation, and it is the nation which preserves religion and the church.'

Our readers will infer from this short extract that M. Gregorios is one whose 'patriotism would gain force on the plains of Marathon,' notwithstanding the cold grammatical discussions upon which he has entered. In one place he hails the day as not far distant when pure Greek will be the vernacular language of the habitable globe! an idea by far too poetical for a humble grammarian.

M. Gregorios is a warm advocate for the revival of the ancient Greek pronunciation, which, in his opinion, far exceeds the modern in richness and variety of inflexion. He gives several instances of the perplexities which occur in reading and pronouncing the modern Greek in consequence of the departure from the original standard. His admiration of the ancient Greek, however, is confined to the pronunciation, it remains to be determined whether the panegyrics he has bestowed on the modern dialect of the Levant are ill or well merited, in the mean time the dictionary cannot fail to prove a highly valuable acquisition not only to commercial but literary readers.

ART. XIII.—*Philodemus, von der Musik. &c.*

A Treatise on Music. By Philodemus. Being an Extract from his Fourth Book on that Science. Translated into German by Christoff Gottlieb de Murr from a Greek Roll of Papyrus found at Herculaneum. To which is added, a Specimen of a Hymn in the Ancient Grecian Music. With two Copper Plates. 4*to.* Berlin. 1806.

IT is somewhat curious that the very MS. now translated into German was the first which was unrolled and deciphered out of nearly 1700, discovered on the 3d of November 1753 in the ruins of Herculaneum. The MS. itself, consisting of forty columns on music, was printed or rather engraved at Naples in 1793, in the first volume of *Herculanensia volumina quæ upersunt*, upon thirty-nine leaves, accompanied by one hundred and eighty pages of folio letter press, being annotations by Rozini. M. de Murr, the present editor and translator, published a work at Strasbourg in 1805, with the title, *Commentatio de papyris seu voluminibus Græcis Herculanensibus*: with this work he gave engravings of four of the original manuscript columns. These plates are now republished with the German translation. In his introduction, De Murr, after mentioning the authors who have spoken of Philodemus, enters upon a learned disquisition upon the

subject of ancient music, in which he displays all that profundity of research for which the German schoolmen are famed. The preface, (for besides an introductory essay, the work has an appendage of this description also), is perhaps, the only article likely to be dipped into by the generality of readers, and it will amply repay the trouble of its perusal.

It commences with the history of the discovery of Herculaneum manuscripts, and an account of the various methods taken of unrolling them. The substance of which these rolls are made, their form, the ink and pens used in writing them, are copiously described; and the specimen of Græcian music, which terminates the work is a curiosity unique in its kind. It is a melody of the first eight verses of the first Pythian ode of Pindar. This precious relic of antiquity was found by Father Kircher in the famous library of the convent of Saint Saviour near Messina in Sicily, and was published by him in his *Musurgia*, but with a number of faults—these were afterwards corrected by Burette in his *Dissertation sur la melopèe de l'ancienne musique*. De Murr confesses himself under great obligations to Forkel's General History of Music; and he has certainly produced an entertaining *melange*, so far as his preface is concerned.

ART. XIV.—*Sulle Ossa Fossili di grandi animali terrestri et marini.*

On the Fossil Bones of huge terrestrial and marine Animals. By Counsellor Cortesi, Judge of the Criminal Court of Piazenza. 1 *Vol.* 4*to. Plates.* Milan. 1808.

THIS is the first time we believe, that fossil bones of an enormous size, so frequently found in northern regions, have been discovered and described in Italy.

The Plaisantin mountains in the states of Parma, where the author resides, furnished abundant materials for an examination of antediluvian zoology. Among other curiosities in osteology, which these mountains contain, M. Cortesi found the bones of an elephant of enormous size, a rhinoceros, a dolphin, and a whale. The relics of the elephant consisted of a tusk, a thigh-bone, a tibia, and the head. According to our author's opinion, there are no grounds for supposing that these bones belonged to one of Hannibal's elephants, which died in the Appenines, or one on its way to be exhibited in the Circus at Rome. They have rather been, as M. Cortesi thinks,

brought there by some great terrestrial revolution at a very distant period.

The bones belonging to the skeleton of the dolphin are the head, neck, and vertebræ. This animal seems to bear no analogy with any at present known.

In describing the head of the rhinoceros, the author thinks it has been a native of Africa, and it is somewhat singular, that the Appenines should contain the remains of animals belonging to countries so far distant from each other as Asia and Africa.

The work is dedicated to M. Locepede, and is adorned with plates, several of which are well engraved upon stone, a novelty on the continent as well as in this country.

ART. XV.—*Allgemeine Geographische Ephemeriden, &c.*

General geographical Ephemerides for the Year 1808. *Edited by F.I. Bertach.* Weimar. 1808.

THE industry of M. Bertach in collecting geographical memoirs, has been annually conspicuous for a long period, and has from time to time been noticed in former volumes of this work. His present volume does not fall short of any of the preceding in point of the interest it excites, nor in variety of matter. It commences with a copious memoir upon the caravans which proceed over land to India and other eastern countries, containing the history of these expeditions in ancient and modern times.—In the map department we are favoured with an analysis of M. Spaeth's map of Nuremberg, and its environs.—An account of a map shewing the changes which Poland has undergone from 1772 to 1807.—A new map of Italy and Dalmatia, by M. Mannert, and a map of Jutland by M. Gussefield.

ART. XVI.—*Lettres d'Eraste a Eugene ou Annuaire du Departement des Hautes Alpes, &c.*

Statistical Annals of the Department of the Higher Alps for the Years 1806, 1807, *and* 1808. 3 *Vols.* 8vo. Gap. 1808.

THIS laudable periodical undertaking of an author as

yet anonymous, is founded upon the plan of the voluminous work of Sir John Sinclair relating to Scotland. The French work is thrown into the form of letters, in compliance, perhaps, with the taste of the author; but it is not the less respectable on that account, a vast variety of subjects having been brought under the public eye with more than epistolary copiousness. The arrangement is methodical, and the description of the different localities is always instructive. The details now published comprehend the general aspect of the departments, valleys, mountains, and rivers, population, and present state of the inhabitants, with the productions of the soil and manufactures; of all these subjects the pictures here drawn are flattering, and we hope faithful. The volume for 1808 contains descriptions of the town of Gap, and the environs, Embrun, Briançon the road from Grenoble to Turin—the vallies of Clarée and Gironde, Cervieres, Mont Viso, and of the manners, customs, and languages of these places. One letter is entirely devoted to a review of the labours of the Society of Emulation of the Higher Alps, which is somewhat similar to our society of arts, and it is not unlikely that the author or authors of the Letters from Erastus to Eugenius may be members of the former institution.

ART. XVII.—*Papiri diplomatici descritti ed illustrati d'all Abb. Gaetano Marini, &c.*

Diplomatic MSS. written upon the ancient Papyrus, discovered at various Periods. By Abbé Gaetano Marini, chief Keeper of the Vatican Library, and Manager of the Secret Archives of the Holy See. Rome *printed at the Propaganda Press.* 1806.

THE ancient papyri manuscripts on the subjects of diplomacy and statistics have been almost entirely neglected by antiquarians, their researches after MSS. having been confined to subjects connected with classical erudition, or the polite arts.

The Marquis Maffei was among the first who published something like a system on diplomacy, and in 1787, he produced two books 'de Arte Critica diplomatica,' but the encouragement he received was too cold to induce him to continue his labours.

He had awakened the attention of the public, however, to the subject, and although he had published but a very few unedited manuscripts, yet the explanations he gave of the ancient

characters laid the foundation for a system by which manuscripts might be read and interpreted with more certainty. Several works have been since published with the view of following up Maffei's plan, but something was still wanting as a classical work upon the *Papyri*, and M. Marini has made the attempt with some success. His extensive correspondence, and the high respectability attached to his character, afforded him the means of procuring the diplomatic papyri of all countries transcribed with the greatest exactness. His travels in Italy enabled him to inspect almost all those existing in that country: and his official situation in the Vatican gave him access to the repositories of that building, which were much richer previous to the establishment of the Clementine cabinet. In short M. Marini possessed every requisite both of mental and adventitious qualifications for the enterprise upon which he entered at an early period of his life. In the work he has now published he has given several MSS. transcribed in modern characters, and twenty two engravings exhibiting the ancient characters themselves. In a separate part of the work engravings are given of parchment writings exhibiting the characters of various ages, in order to enable the learned to compare them with the ancient papyri.

The whole work contains one hundred and fifty-seven diplomatic papyri, consisting of papal bulls, acts of sovereign princes, and papers respecting sales of property: to each of these M. Marini adds some valuable notes upon the names, customs, laws, and manuscripts in use at each distinct period.

In his preface, he speaks of the Greek papyri and some manuscripts upon papyrus, of other countries. His learning extends also to monumental inscriptions, and he has displayed a fund of entertaining and instructive anecdote.

One of the papyri which he produces at the end of the preface, contains a Greek unpublished fragment of a sacred homily. The author is unknown: it is written on both sides, and was found in ten pieces in the royal paper closet of Florence, among other rarities. It had been preserved as a specimen of the plant from which the ancient paper was made. The pieces were joined together, and placed in a frame with glass on each side.

Number 117 in the collection is a deed dated in the year 541 of the Christian era whereby *Duæ unciæ* (one sixth of an acre) of land were sold by one *Minulus, clericus legis Gothorum*; i.e. the Arian religion then professed by the Goths in Italy, and tolerated by Justinian. It is a singular document, and not devoid of the senseless verbiage of modern conveyancing.

To those who are engaged in examining the ancient records of Great Britain, (and we believe there is a parliamentary committee of this description.) M. Marini's book will be of inestimable value. It may not be amiss to mention that Marini speaks highly of the assistance given him by perusing the work of a contemporary antiquarian, Count Fantuzzi, who recently published six volumes under the title of *Monumenti Ravennati*. We do not think this work has as yet found its way into this country. Fantuzzi has published the above, and other splendid works at an enormous expence with no view of pecuniary recompence. M. Marini acknowledges himself as also under obligations of this description to Count Fantuzzi for his own work.

ART. XVIII.—*Irenèe Bonfils, sur la Religion de ses Peres and de nos Peres. 8vo. Paris.* Didot. 1808.

THE tendency of this performance is to unhinge all respect for the religions of every country, and to unsettle the principles which every civilized human being imbibes in his infancy. Irenæus hearing the injunction continually repeated, 'that we should follow the religion of our fathers,' begins with enquiring what was the religion of his ancestors two thousand years ago. In the time of the patriarchs, he tells us, the heads of families were the only priests; two thousand years afterwards Japhet, one of his ancestors was a Druid; Cæsar introduced the religion of the Romans among the Gauls: Christianity was afterwards established, and the ancestors of Irenæus belonged to various sects. The author of this performance courts obscurity, and has, therefore, withheld his name: his literary reputation we are humbly of opinion would gain nothing by the present publication. He is evidently one of those mushroom *philosophers*, who sprung up from the dunghill of the French revolution. His version of the scriptural injunction, which he takes as his text is evidently false: the expression is proverbial, and merely injoins an obedience to our immediate parents by following their footsteps in our approaches to the altar of that Deity, who, as a great man once expressed himself, is 'neither a calvinist nor a lutheran, of the high church nor of the low, but alike the father and benefactor of us all!'

DIGEST OF ENGLISH LITERATURE.

FOR THE LAST FOUR MONTHS.

THEOLOGY.

UNDER this head we are happy to rank the third part of the Barrister's "Hints on the Nature and Effect of Evangelical Preaching." These hints of the Barrister have evidently produced a strong impression upon the numerous body of religionists, to whom they more immediately refer. We will not say that this impression has been that energetic conviction of truth which leads to an immediate dereliction of error; but still it is an impression which promises some salutary consequences. It is likely to cause the more thinking part of this religious fraternity to examine the practical tendency of the doctrines which they so earnestly inculcate, and so exclusively recommend. If they will do this with only ordinary fairness and attention, we doubt not but that they will perceive those doctrines to be so injurious to the best interests of society as to cause at least some doubt of their truth to spring up in their minds. For doctrines which cannot be embraced in the spirit and in the letter, without annihilating the all important distinctions of right and wrong, without confounding the nature of innocence and guilt, and indeed rather inciting to sin than deterring from the practice, cannot ever have been communicated to mankind by a special revelation from the wise author of the universe. The advocates for this irrational and consequently spurious species of Christianity, cannot, we are convinced, be brought calmly and dispassionately to examine the real practical drift of their principal tenets without being convinced that they are erroneous and absurd. All that is wanting to dissipate the delusion is the vigorous use of the intellectual faculty. Let the opinions themselves, with all their immoral tendencies, all their practical deformity, be held up to the light of reason and of conscience, and their warmest admirers will soon turn with aversion and disgust from the loathsome spectacle. The several parts of his "Hints," which the Barrister has hitherto published, have certainly been in a great measure directed to this end, and have served to place ANTI-MORAL as opposed to MORAL Christianity in a most

striking point of view. On these accounts we think that this work of the Barrister amply merits public encouragement and general circulation.—The 'Illustrations of the Four Gospels,' by Mr. Jones, which we examined at length in our number for June, evince a spirit of theological research which has already elucidated some obscure passages of the gospel, and which, if the learned author persist in the course which he has begun, will probably enable him to make great accessions to our stock of theological lore, and to place many controverted points in the Christian scheme in a new and more luminous point of view. In our review of Mr. Jones's work, we took the liberty of differing from him on one or two topics; but we bestowed warm and well-merited praise on the general excellence of his book.

HISTORY.

Poyer's "History of Barbadoes," will gratify the curiosity, and reward the perusal of those who have property or connections in that island. The political state of the island from the early period when it first became an English settlement, is very accurately, very copiously, and very impartially detailed. The author displays equal candour and research, and though the nature of his work is not calculated to excite general interest, it may yet be read with pleasure by those who are fond of contemplating the operation of the passions and the varied mixture of patriotism and selfishness, of ambition, of envy, and intrigue in small political bodies, as well as in larger communities.—In Bigg's 'History of Miranda's Attempt to effect a Revolution in South America,' we have, on the whole, a not uninteresting, though rather confused account of the fruitless endeavour of this notable adventurer. But the failure of one expedition may eventually lead to the success of another. It may shew the necessity of different arrangements, and suggest a more probable mode of success. Though Miranda possessed talents yet they do not seem to have been of that superior kind which qualified him to be either the subverter of an old system of government, or the founder of a new. The enterprize in which he had embarked greatly exceeded his ability to execute. He was one of those men whose vanity is perpetually operating as an incentive to their audacity, but whose audacity is perpetually prevented from performing any great atchievement by the want of a vigorous and well disciplined mind. Miranda was, besides, very destitute of those conciliating qualities, by which alone the leaders of such perilous expeditions can secure the good will of their followers, and engage them

in the cause not only from the impulse of pecuniary hope, but of personal regard. There can hardly at present be a more interesting subject of political speculation than the future condition of South America. If Spain be ultimately subdued by Bonaparte, and we believe that there is hardly any man so sanguine as to expect a more fortunate issue to the present war in the peninsula; what is the connection which will continue to subsist between the South American colonies and the mother country? Must not one of three things happen? Must not the colonies either be forced to acknowledge the usurped sovereignty of the parent state? or be reduced under the sovereignty of Great Britain? or establish their independence? The first event does not seem very likely to take place, as this country can prevent the completion by her maritime superiority; and the colonies themselves have manifested a decided opposition to the new dynasty which Napoleon has set up in the mother country. The second event is improbable, not so much because the attempt would be contrary to the real interests of this country, but because the unfortunate expedition of Sir Home Popham, not to mention the disgraceful termination of that under General Whitelock, has excited such a jealousy and distrust of Great Britain, accompanied with such a general sentiment of hatred and detestation as must eventually frustrate the execution. What seems most probable therefore is, that Spanish South America will liberate herself entirely from the supremacy of the European powers, and will assert her independence. It is the interest of this country to lend her every possible assistance, and to form a close and cordial amity with the new governments which may arise in Mexico, Peru, &c. as an open trade with those rich countries would soon compensate the loss of that portion of the European market which the tyrannous policy of Bonaparte may cause us to abandon.—The 'Cursory View of Prussia, from the Death of Frederick II. to the Peace of Tilsit,' which is noticed in page 190 of this volume, contains some interesting particulars relative to its political administration during that period; and to the follies and the crimes of the court which precipitated the country into an abyss of ruin from which it is never likely to emerge.—The 'Annals of Great Britain from the Ascension of George III. to the Peace of Amiens,' are impartially executed. The writer does not seem to have had access to any sources of information beyond what the common documents will supply; but he has still accomplished his task in a manner which merits considerable praise.—The 'Letters of the Swedish Court,' are probably not *genuine*; or otherwise they would be an interesting composition, and throw some light on a critical period of the Swedish history.

BIOGRAPHY.

It may perhaps be questioned whether we should class the "Memoirs of an American lady," p. 202, under the head of biography or travels. They contain a portion of both; and include bold delineations of character and manners as well as natural representations of local scenery. Mrs. Schuyler is the principal subject of the piece; but it also exhibits characters of several British officers who were distinguished in America previous or subsequent to the revolution.—"The Memoirs of the Life and Writings of Percival Stockdale," p. 337, constitute two very amusing volumes, and contain many interesting particulars relative to the literaryhistory of the times. Young persons in particular may derive some instruction from the artless narrative which he has exhibited of his desultory life. It may teach them rather soberly to check, than thoughtlessly to indulge those *loco-motive propensities*, or that desire of what is called *seeing the world* which is the usual accompaniment of our early years, and is apt to involve the restless, the impatient, and the sanguine in numerous difficulties and disappointments. Mr. Meadley's "Memoirs of William Paley, D.D." p. 410, contains some interesting particulars of that judicious and reflective moralist and theologue. Mr. Meadley did not become acquainted with the subject of his biography till the later period of his life, when he was pastor of Bishop Wearmouth, but he appears to have spared no pains to procure intelligence of his earlier years. Though many persons might possess more ample materials and more requisite qualifications for delineating the life of Dr. Paley than the author of these memoirs, yet Mr. Meadley has performed his task with as much impartiality as any writer could have displayed. His details are sufficiently ample and correct to enable any reader of judgment to appreciate the character of Paley.—In the volume of his "Dormant and extinct Baronage of England," Mr. Banks has evinced the laudable diligence of an historical and biographical genealogist; and his work, which contains a large assemblage of interesting and amusing particulars, would have had much higher claims to our approbation if his industry had been equalled by his elegance. But the verbose, puerile, and conceited style of Mr. Banks often deforms his otherwise valuable work.

VOYAGES AND TRAVELS.

Goede's "Memorials of Nature and Art," p. 19. which have been translated from the German by Mr. Horne, contains many valuable observations of a well-informed and enlightened foreigner, on the manners, customs, literature, &c.

of this country. The remarks of an intelligent foreigner on these subjects are always interesting, and may be useful, as such a person sees, with a quick and intuitive glance the absurdity and inconvenience of modes, to which long use has reconciled the natives. The criticisms of Mr. Goede on the manners and occupations of different classes in this country are calculated to convey both instruction and amusement; and they have been translated by Mr. Horne with perspicuity and elegance. —The "Illustrations of the Scenery of Killarney," &c. p. 49, are adorned with numerous engravings, which, in some measure compensate for the want of taste, of spirit, and discrimination which are too visible in his letter-press descriptions.—Sir Richard Colt Hoare's "Journal of a Tour in Ireland," p. 137, is neither a very entertaining nor a very instructive work. The general remarks which are attached to the journal, are the most interesting part, and the information which the author collected by the way may be useful to those who pursue the same route, and enjoy what Sir Richard supposes to contribute so much to the real *instruction* of travelling,—the luxury of a chaise and pair.—Mr. Ashe's "Travels in America," page 246, contain many amusing details, and much useful information relative to the rivers of that extensive region. —We have not often to notice a book of travels of more interest and information than the account which Mr. J. Grey Jackson has published of the empire of Marocco, page 394. Mr. Jackson has furnished a very ample and circumstantial account of the present state of West Barbary, without any superfluous digressions. He has exhibited a distinct and satisfactory account of the animal and vegetable productions of the country; and a long and extensive intercourse with the natives enabled him to form a correct estimate of the manners and character of the inhabitants. Mr. Jackson has also added to the value of his work by a distinct account of the route of the caravans across the great desert from West Barbary to Tombuctoo, or, as he constantly spells it, Timbuctoo. He has at the same time furnished much information respecting this capital of central Africa.—The "Letters from Portugal and Spain, by an Officer," page 423, present us with some animated and picturesque descriptions of the country through which the author passed, with some lively details of the manners of the people, and the march and retreat of the army.

POLITICS.

The author of the "Dangers of British India from French invasion and Missionary establishments," p. 98, has advanced some very strong arguments against the recent attempts to sub-

vert the antient faith of the Hindoos by the instrumentality of Calvinistic Missionaries. He has placed the impolicy and the danger of such an undertaking in a very striking point of view.—The "Essay on Government," by Philopatria, Mrs. Lee, of eccentric memory, is a performance which exhibits many marks of no ordinary intellectual power, and cannot but be considered as a singular literary curiosity.—The author of "Political, commercial, and statistical Sketches of the Spanish Empire in both Indies," p. 212, very strongly enforces, and very clearly elucidates the benefits of an intimate commercial union between this country and the Spanish colonies.—Mr. Parnell has thrown much light on the Catholic question, by his accurate "History of the Penal Laws against the Irish Catholics." p. 215.—The folly and injustice of the wanton and unprovoked attack on the marine and the capital of Denmark in 1807, will, we think, be conceded by all impartial enquirers who will peruse C.T. Hellfried's "Outlines of a Political Survey of the English Attack," &c. p. 324.

MEDICINE.

Russell's "Treatise on Scrophula," p. 183, has not thrown any new light on the nature, nor the cure of that wide-spreading and wide-wasting malady. Neither the theory nor the practice of medicine in this particular disease will be much benefited by this present treatise of Mr. Russell. As a general treatise on scrophula, it is very defective, as the author has entirely overlooked many forms of the disease. His descriptions are confined almost entirely to the soft parts, while those of the bones, of the knee, and the hip, are left unnoticed.—Dr. Davis has displayed a commendable share of learning and ingenuity in his "Enquiry into the Symptoms and Treatment of Carditis," p. 221; but the matter is more suited to an academic thesis, than to a formal treatise adapted to general circulation.—Dr. Chisholm deserves the warmest thanks of the friends of humanity, for the pains which he has taken (see p. 309) to extirpate the errors which have been disseminated by some of the American physicians relative to the infectious nature of the yellow fever; and to enforce the necessity of a rigid system of quarantine upon all vessels coming from places where the contagion prevails. Dr. Adams has evinced an inquisitive and benevolent mind in his "Enquiry into the Laws of different epidemic diseases with the view to determine the Means of preserving individuals and communities from each, and also to ascertain the probability of exterminating the small pox," p. 428.

POETRY.

The name of Mr. Campbell, author of the 'Pleasures of Hope,' would perhaps have occupied a more exalted niche in the temple of fame, if his late publication, 'Gertrude of Wyoming,' had never appeared. The Pleasures of Hope which were we believe written when the author was at the early age of sixteen, exhibited a promise of future excellence, which has unfortunately never been realized, but which his recent performance is calculated most grievously to disappoint. The degree of poetical inspiration which Mr. Campbell appears to have possessed at a more juvenile period, seems to have experienced a gradual diminution as he advanced in life; and though Gertrude of Wyoming is a very short poem, of only ninety stanzas, and has been carefully revised and re-revised during several years it yet contains numerous passages which are either insipid, languid, intricate or obscure. The composition exhibits uncouth inversions, affected and ungrammatical diction with harsh and unmusical verse. The great object of poetry is to please; but pleasure is always diminished by the want of perspicuity. We were obliged to read some of Mr. Campbell's stanzas several times before we could make out what he meant, and sometimes we found it more easy to believe that he had a meaning than to prove what it was. It is the province of good poetry to be perceived quickly, and to be felt forcibly. We do not always expect metaphysicians to write so clearly as to be understood at first sight; but we do expect the poet to exhibit his ideas in such clear and lucid language, that he may instantly convey to our minds and bosoms the thoughts and feelings which are passing in his own. Mr. Campbell's poem possesses a few, though but a few beauties; but these are greatly out-numbered by its deformities.——Mr. Macneil's "Pastoral or Lyric Muse of Scotland," p. 67, contains some passages which prove that he is not altogether deficient in the grace and feeling of poetry, but it is totally destitute of any clear and consistent plan, and there is a great want of spirit in the general execution.—The satire, which is entitled 'English Bards and Scotch Reviewers,' p. 78. is, on the whole, a very animated production. The verse is flowing and energetic; and the writer evidently possesses considerable richness of fancy and felicity of diction. —We have perused Mr. Bland's Four Slaves of Cythera, with much amusement in many passages and with high delight in others, but with occasional sensations of languor and indifference, and not seldom of disappointment and disapprobation. The best passages are superior to any of those which we for-

merly admired in his 'Edwy and Elgiva,' and 'Sir Everard,' but, at the same time, we were sorry to notice in the present work instances of carelessness and caprice, and to perceive weighty objections to the design and conduct of the fable.—Mrs. West's didactic poem 'the Mother,' p. 318, is neither happily imagined nor successfully executed. Aware of the dry metaphysical nature of the subject she had chosen, she has vainly attempted to diversify it by episodes and digressions. But though episodes and digressions may often judiciously be brought in aid of the main subject, yet that subject must either be very devoid of embellishments in itself, or be very coldly and unskilfully treated where the main interest of the piece is concentrated in the episodes and digressions.—Mr. Wright's poem inscribed 'Horæ Ionicæ,' p. 355. is a descriptive poem of more than ordinary merit. In the mind, which has been refined and enriched by the literature of ancient Greece, it will revive the most agreeable recollections and infuse the most exquisite delight. It exhibits the genuine impression of local scenery blended with a variety of historical associations upon the mind which is enriched by knowledge and inspired with the genuine feeling of poetry.—Considerable praise is, on the whole, due to Mr. Elton's new poetical version of the remains of Hesiod, p. 371; though it is interspersed with instances of languor, of redundancy, and amplification.—Mr. Stawell in his Translation of the Georgics of Virgil has preserved only a few faint traces of the spirit, the elegance, and the harmony of the original. But some of the notes which he has appended to the work, illustrate the different state of ancient and of modern agriculture, and afford proof of industry and research.

NOVELS.

Mr. Lathom has displayed some talent in his 'London, or Truth without Treason,' p. 179; but the story itself is expanded over too wide a surface. The interest, we do not mean that of a pecuniary kind, might have been greatly increased by more density and compression in the narrative.—Captain Williamson's Romance of 'The Dominican,' will reward the perusal of those who are fond of this kind of reading; and at any rate it has no vitiating tendencies.—Mr. Lucas's 'Travels of Humanius in search of the Temple of Happiness,' p. 439, are a spirited, a well conceived and well preserved allegory. The young and the presumptuous may peruse it with considerable benefit.—Florian's 'William Tell,' which has been translated by Mr. Hewetson, p. 440, is a very animated and interesting tale.—Mr. Cumberland's 'John de Lancaster,' p. 59, though it is wanting in nice discriminations of character, yet affords a pleasing proof that the intellectual powers may be preserved unimpaired to a very advanced period of life.

MISCELLANEOUS.

Pittman's 'Excerpta ex variis Romanis Poetis, &c.' p. 44. are calculated to supply a desideratum in our public schools. Mr. Pittman has illustrated his judicious selections with some useful notes.—Mr. Jones's 'Grammar of the Greek tongue,' p. 52, is a work on which we have bestowed high praise, but not higher than it deserves. It is a performance of singular sagacity and erudition; and we hope to see it generally introduced into our classical schools.—Mr. Rose in his 'Observations on the historical Work of the late Right Honourable Charles James Fox,' p. 225, has adduced various charges of historical ignorance, misrepresentation, unfairness, and political partiality against that revered and deplored statesman, which we have examined in detail, and found, for the most part, destitute of any satisfactory proof. Though we are among the warmest of Mr. Fox's admirers, yet we think that the small portion of his history, which he had finished before his death, is chiefly valuable as a legacy of his genuine unreserved sentiments on some of the most important questions which can occupy the minds of politicians. Had Mr. Rose even established the majority of his accusations, the work which he has attacked would not have lost much of its value as a hallowed repository of the political principles of one of the greatest statesmen in this or any other age; But when we find that the prying sagacity of Mr. Rose, has not been able to detect a single perversion of truth, or misrepresentation of facts in this posthumous, imperfect, and unfinished history, and that all his attempts to do this have proved vain, and all his objections, when examined, have been found futile, it certainly does reflect additional honour on Mr. Fox, as it establishes his fidelity and truth, and as it confirms what Mr. Rose has fruitlessly laboured to subvert, this honourable conclusion, that when Mr. Fox took up his pen to write history, his object was rather to state the truth as it was, and to relate facts as they were, than to exercise the blind partialities or resentments of a partizan. Whatever might be Mr. Fox's party attachments, no one can peruse his historical work, without being convinced that he had a strong regard for the *general principles* of liberty; and if he had lived to extend his history to a longer period, he would have more clearly shown how those principles which are embodied in the constitution of the moral, are confirmed by the events of the political world; and that their sacred observance conduces as much to the real interest of sovereigns, as to that of the people, who are subject to their sway.—A new edition of Lord Somers's 'Scarce and valuable Tracts,' p. 267. has been 'revised, augmented, and arranged,' by Mr. Walter Scott. Mr.

Scott has evinced his qualifications for the office of editor by a more judicious arrangement of the tracts, by historical introductions to most of the pieces, and by occasional notes and illustrations. He has also added some pieces to the original miscellany. Mr. Scott would have increased the value of his editorial toils, if he had omitted those pieces in the collection, which had no interest nor importance to induce a republication; and if he had, at the same time, corrected those numerous and gross typographical errors which deformed the original work. But the editor has not only preserved these blunders with religious scrupulosity but has suffered the number to accumulate with a negligence, which, defies all extenuation or excuse.—The 'Doctrine of the Greek article,' p. 363, by J. F. Middleton is an elaborate performance. It displays ingenuity and learning; but these qualities have been vainly employed in supporting a baseless theory. The theory itself appears to be the product of a preconceived theology; and hence we are the less surprised that it has generated incongruity and error rather than consistency and truth. The author is evidently unacquainted with the general principles of language; and the want of this philosophical knowledge has left his mind to the arbitrary guidance of certain prejudices which perplex the understandings, contract the research, and cloud the perspicacity of philologists and theologues.

AN

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W. Flint, Printer, Old Bailey, London.

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